

ANNALS
OF THE
CONGREGATION OF THE MISSION
OR
A COLLECTION OF EDIFYING LETTERS

WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY.

ISSUED EVERY THREE MONTHS.

ENGLISH EDITION.

VOL. VI. A. D, 1899.

No. 4.



Paris, Rue de Sèvres, 95:

ST. JOSEPH'S HOUSE,
EMMITSBURG, MD.
U. S. N. AMERICA.

1899.

ANNALS
OF THE
CONGREGATION OF THE MISSION
OR
A COLLECTION OF EDIFYING LETTERS
WRITTEN BY PRIESTS OF THE MISSION AND
SISTERS OF CHARITY
ISSUED EVERY THREE MONTHS

ENGLISH EDITION

VOL. VI A. D. 1899

No. 1



St. Joseph's House,
Baltimore, Md.
U. S. A.

Paris, Rue de Sèvres, 95

1899

INDULT.

FACULTY TO CELEBRATE THREE MASSES
ON CHRISTMAS NIGHT

*In all the Houses of the Sisters of Charity; and
Authorization for persons assisting thereat to com-
municate and to satisfy the precept of hearing Mass.
S. C. R., July 28, 1899.—For ten years.*

MOST HOLY FATHER,

The Superior General of the Congregation of the Mission, prostrate at your feet, humbly solicits the extension of the faculty by which, in the oratory or church of every House of the Sisters of Charity, three Masses may be celebrated on Christmas night; and for persons present to communicate thereat. Also that these same persons may comply with the precept by assisting at one of these Masses.

FOR THE COMMUNITY OF THE SISTERS OF CHARITY
OF THE INSTITUTE OF ST. VINCENT DE PAUL.

The Sacred Congregation of Rites, in virtue of the faculty accorded to it by Our Holy Father, Pope Leo XIII., grants the authorization solicited, for another term of ten years. All things to the contrary notwithstanding. July 28, 1899.

C. Card. Mazzella, *Pref.*

Place † of the seal.

D. Panici, *Secret.*

1. *Facultas celebrandi, nocte Nativitatis dominicæ, in oratorio vel capella domuum Filiarum Charitatis tres missas; et personis ad stantibus communicandi et praecepto missæ satisfaciendi. S. C. R., 28 jul. 1899; ad decennium.*

BME PATER,—Superior generalis Congnis Missionis, ad genua provolutus, supplex implorat prorogationem facultatis, qua in Oratorio vel in Ecclesia cujuscumque domus Filiarum Caritatis, nocte Dominicæ Nativitatis tres

Missæ celebrari et S. Synaxis adstantibus personis distribui valeat: facta iisdem omnibus potestate satisfaciendi præcepto, cuique ex dictis missis adfuerint.

SANCTIMONIALIUM FILIARUM CARITATIS INSTITUTI S. VINCENTII A PAULO.—Sacra Rituum Congregatio utendo facultatis sibi specialiter a Ssmo Domino nostro Leone Papa XIII. tributis, expetitur indultum ad proximum aliud Decennium benigne concessit. Nonobstantibus quibuscumque. Die 28 julii 1899.

C. Card. MAZZELLA, *praef.*

Locus † sigilli.

D. PANICI, *scr.*

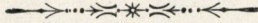
Concordat cum originali:

Alf. MILON, *scr. Cong. Missionis.*



THE VENERABLE FRANCIS CLET
OF THE CONGREGATION OF THE MISSION (LAZARIST).

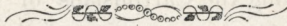
READINGS FOR FEASTS.



VENERABLE FRANCIS CLET

Of the Congregation of the Mission.

1748—1820.



BIRTH.—STUDIES.

John Francis Regis Clet was born at Grenoble, August 1748. He was the tenth of fifteen children, three of whom dedicated themselves to God in religion. This fact is, of itself, the most honorable eulogium of this patriarchal family; indicating, as it does, the truly Christian surroundings of the early years of John Francis Regis.

The troubles to which France was subjected at the close of the last century, permit us to gather but few incidents relative to the youth of this Venerable servant of GOD: he probably completed his Humanities at the preparatory Seminary of St. Martin *de Miséré*, and followed the course of theology at the ecclesiastical Seminary of Grenoble under the direction of the Fathers of the Oratory. His studies were earnest and solid. Among his contemporaries he won the reputation of an excellent philologist; above all, of an accomplished Latin scholar. The perusal of his

1 We have already published in the *Annals* for this series of readings: March 15th: *Venerable Louise de Marillac*: Vol. II. p. 445.

Second Sunday after Easter: *Translation of the Relics of St. Vincent de Paul*: Vol. III. p. 160.

July 19th; *St. Vincent de Paul*: Vol. VI. p. 3.

July 26th; *Scapular of the Passion*: Vol. III. p. 419.

September 11th: *Blessed John G. Perboyre*: Vol. V. p. 42.

November 27th: *The Miraculous Medal*: Vol. IV. p. 354.

1*

letters, many of which are in Latin, corroborates this testimony.

FORCE OF EXAMPLE.—VENERABLE CLET, NOVICE,
PRIEST, PROFESSOR, AND SUPERIOR.

A sister of John Francis had already been in the Carmelite Order fifteen years; one of his brothers had just made his profession among the Carthusians of Valbonne. The religious life made an easy conquest of the soul of Francis so desirous of perfection. He felt an attraction for the Congregation of the Mission founded by St. Vincent de Paul; and March 6, 1769, he was received in the establishment of the Lizarists in Lyons. Here he made his novitiate, pronounced his vows, completed his studies, and received Holy Orders.

He was then sent to the ecclesiastical Seminary of Annecy, as professor of Moral Theology; he remained here fifteen years.

This eminent professor was held in the highest esteem by his colleagues. His learning was so profound, so extensive; his solutions in the numberless cases of conscience submitted to him, so prompt and positive; the authorities he brought forward so unquestionable, that he was sur-named the *walking library*.

In 1788, the Province of Lyons, in which he enjoyed the reputation of solid piety, prudence, and ability, appointed him deputy for the General Assembly of the Congregation to be held in Paris for the purpose of electing a Superior General. Although the youngest of this Assembly, he attracted the attention of all the delegates: those of the Mother-House in Paris, no less than the deputies of the various Provinces, were deeply impressed by his modesty and other virtues, as well as by the maturity of his judgment; hence, the new Superior General appreciating the merit of Father Clet, resolved to confide to him the

direction of the intern Seminary or novitiate of St. Lazare; judging him more competent than any other, to inspire new clerics of the Congregation with the spirit of St. Vincent. Manifesting this design to the fervent religious, whose only ambition was to obey, the latter submitted, notwithstanding the repugnance resulting from his humility.

This choice did not prove deceptive: Father Clet fully justified the hopes he had inspired. He acquitted himself so successfully of his new office, that the esteem and veneration of his confrères were daily increasing, when the Revolution, by its acts of violence, caused the dispersion of all religious communities. In these sad circumstances, the pious Missionary whose heart sighed only for the glory of God and the salvation of souls, felt that the moment had come to press the execution of the design upon which he was convinced his sanctification and eternal happiness depended.

UNEXPECTED INCIDENT.—DEPARTURE FOR CHINA.

For a long time, his thoughts had been directed to China; to the desire he entertained of laboring for the conversion of infidels, Father Clet joined that of avoiding honorable positions, and of concealing himself in an arduous and obscure ministry. Hitherto his Superiors had refused to yield to his desires. However, our Lord willed it thus, and when the hour of Providence arrived, the views of the humble priest were realized in a manner most unexpected.

In March 1791, it was proposed to send a priest and two deacons to China: the deacons were in Paris; but the priest, detained by unforeseen circumstances, had not arrived when urgent letters from the East announced the immediate departure of the ship destined to convey the three Missionaries. Father Clet did not allow so favorable an opportunity to escape: he presented himself anew to his Superiors, proposing to take the place of the priest

who was not ready: his offer was accepted. In the realization of his desires, the zealous Missionary eagerly announced the glad tidings to his eldest sister, in a letter dated March 10, 1791: "At last, my prayers are heard, and I am overwhelmed with joy. Providence destines me to labor for the salvation of infidels. I set out immediately for China with two of my confrères as delighted as myself at our happy destination. Adieu, my dear sister; if we do not see each other again in this world, our meeting in Paradise will be all the more joyful."

This announcement brought desolation into the midst of the family whose members, although true Christians, could not consent to the departure of so beloved a brother without making every effort to retain him: they addressed him the most earnest entreaties.

The generous Missionary, however, remained firm, as the following lines to his sister, prove:

"I profit by the night previous to my departure to reply to your touching letter. I do not repent of what I have done, for I am convinced that I thus fulfil the designs of Providence over me. Nature certainly asserts her claims, and this my exile most sensibly affects me. But God wills it, this is my motto: you have never had any other. Is it not a great satisfaction for you to think that one of your brothers is destined to the Apostolic ministry? This for me, is a certain pledge of my predestination."

Father Clet embarked April 2d. In saluting the shores of France for the last time he was much moved; nevertheless, it was with heartfelt joy that he made his sacrifice.

FIRST TRIALS.

Having arrived at Macao, he penetrated in disguise into the interior of China, and repaired to Kiang-Si, the Christian settlement assigned him.

His first occupation was the study of Chinese. The peculiarities of this language, the advanced age of the Missionary, and, if we may credit his own assertion, his unfaithful memory, made this study a very laborious task. "The Chinese tongue is unmanageable", he wrote to his brother, the Carthusian. However, by untiring perseverance, he acquired sufficient knowledge of it for the exercise of his ministry—hearing confessions, and giving useful advice to the Christians. But he could never speak or write it to his satisfaction, and this was a daily cross.

He was beset by other trials but they tended to render his ministry fruitful. It was difficult to accustom himself to the climate; he was subject to frequent attacks of illness, and had many privations to endure. But all this did not prevent him from laboring for the salvation of souls; and, although in his humility he confessed that he was good for nothing, yet, his efforts at Kiang-Si were so blessed by God, that after one year spent under the most unfavorable conditions, many infidels were converted; and Christians who had been left to themselves for several years, returned to a life of fervor: the good secured was most consoling.

APOSTOLIC LABORS.

At the voice of his Superiors, he left Kiang-Si, to exercise his Apostolic ministry in Hou-Pé. An immense field here opened to his zeal while the laborers were very few in number. He was often obliged to go ten, twenty, thirty, and sometimes even fifty leagues from his residence for the administration of the Sacraments, and this at the cost of excessive fatigue.

Two European confrères shared this heavy task with Father Clet; but they sank under the burden in less than one year; and the venerable Missionary alone, for five years was obliged to minister to ten thousand Christians

scattered over a tract of country fully six hundred miles in extent.

The war of the Chinese insurgents increased the dangers of his position, forcing him to be ever on the alert to avoid them. Resources also failed him; this caused him regret on account of the poor; but, for himself, abandoned to Providence and regardless of personal comforts, he was without anxiety, or care.

From 1799 to 1804 three Chinese Missionaries, aged or infirm, added to his solicitude rather than alleviated his labor. It was not till 1810, that he had the happiness of welcoming a French confrère, Father Dumazel, a most valuable, but insufficient aid for so burdensome and extensive a mission.

VIRTUES OF THE MISSIONARY.—AN HUMBLE BUT
RESOLUTE SUPERIOR.

The servant of GOD consecrated thirty years to this ministry. Returning from his long journeys, it was no rare occurrence to rest himself by devoting nine or ten hours a day to hearing confessions. Although more than sixty years of age, he had lost nothing of the ardor of youth; his confrères were often obliged to warn him that some little respite from duty was necessary.

His manner of life was simple yet austere, living like the poor. His spirit of mortification adapted itself to every variety of food; he complained only of faring everywhere too well. He made long journeys into the mountains on foot. The poverty of his dwelling, and the austerity of his manner of life, were an edification to all his confrères.

Father Clet, nevertheless, was far from thinking his conduct and zeal worthy of any commendation. He looked upon himself as a useless servant, and attributed to his want of virtue the obstacles that impeded the work of

GOD in his mission. "As my piety is of the common order", said he, "my ministry is of the same stamp."

His Superiors, however, judged otherwise. From the year 1804, they invested him with immediate authority over the small number of Missionaries who labored with him.

Prompted by the spirit of humility, he frequently and earnestly entreated his Superiors to permit him to return to the second rank. "I have", said he, "a great repugnance for superiority which, notwithstanding my evident inability they force me to accept."

But, in the estimation of all, Father Clet was an ideal Superior. He lived with the Missionaries "cordially and simply", treating them not as subordinates, but as equals, as brothers. With mildness and profound humility of heart, he knew how to combine firmness dictated by a wise and correct judgment. Always cautious and circumspect, he carried out the resolutions which he had adopted after mature deliberation, council, and prayer.

His letters are admirable testimonies of prudence and wisdom; twenty years after, Blessed John Gabriel Perboyre said of him, that he was the oracle of his confrères.

The burden of superiority, trials of every kind, privations and incredible fatigue, did not in the least diminish the serenity of this venerable Missionary; with the vigor and activity of his mind, he preserved a charming gayety which endeared him to all who knew him.

PERSECUTION.—CAPTIVITY.

Trials far from exhausting his courage, strengthened his virtue, therefore, GOD was pleased to multiply them.

Two years before his death he had the sorrow to lose Father Dumazel, the zealous confrère associated in his labors for eight years. At that time, he himself was suffer-

ing intensely ; an ulcer on the leg kept him in constrained inactivity ; it was cured after a year and a half, on the eve of a persecution about to consign the servant of God to imprisonment and to crown him with martyrdom.

The storm burst forth May 1818. The province served by Father Clet was one of the first to suffer from it. Flight was necessitated.

A price of 1,500 dollars was set upon his head. The venerable priest, wearied by traveling continually from place to place, hiding in the woods or in caverns ; above all, grieved at not being able to labor as he desired for the salvation of souls, took refuge in the province of Ho-Nan. Although but just escaping from his persecutors, and in constant peril of again falling into their hands, he undertook the administration of this district.

But the perfidy and avarice of a wicked Christian who had already sold Father Chen, a Chinese Lazarist, did not permit him to long enjoy his new retreat.

June 16, 1819, feast of the Most Holy Trinity, as he was concluding the holy Sacrifice in the neighborhood of Nan-Yang-Fou, the house was suddenly surrounded by the rebels. Seeing that escape was impossible, he presented himself before them with his habitual composure and serenity. Laden with chains, as was also the Christian who had given him shelter, he was conducted to the capital of Ho-Nan.

PRISON.—INTERROGATORIES.—TORTURES.

Here Father Clet was thrown into prison and treated with the utmost inhumanity. One of his greatest tortures was to have one leg fastened in a vice during the whole night. Many times, thirty strokes with a thick leather sole were inflicted on him ; his face was much disfigured thereby and his garments covered with blood.



THE VENERABLE FRANCIS CLET BEFORE HIS JUDGES AT HO-NAN.

More than once, also, he was compelled to kneel for three or four hours with bare knees upon iron chains. On one of these occasions, raising his head he said to the mandarin: "My brother, you judge me now; but in a short time my Lord Himself will judge you."

This sentence purchased for the holy Missionary renewed buffets, and severe treatment; but the prediction was shortly after verified.

From the prison of Ho-Nan the holy priest, after five weeks of captivity, was transferred to the prison of Hou-Pé. He made this journey of forty leagues with his feet shackled, hand-cuffed, chained by the neck, and confined, like the greatest criminals, in a wooden cage; halting only at prisons, and subjected to the most cruel treatment. However, his countenance was cheerful, a smile ever upon his lips, and not a word of complaint escaped him. He was exhausted by the journey; but he had the consolation of finding in his new prison Father Chen with ten Christians who enjoyed a certain freedom, and were treated with some consideration.

The venerable priest was frequently brought before the mandarins. He went thither with his hands bound, irons upon his feet, the cangue—an instrument of torture formed of two heavy pieces of wood fastened together—around his neck. In one of the examinations, when the mandarins attempted to strike Father Chen, Venerable Clet defended his confrère and offered to take upon himself the punishment, eliciting by this act, the admiration of the infidels. On returning to prison after the trial, he thought only of his dear Christians and fellow prisoners; he heard their confessions and gave them Holy Communion, through the agency of a Chinese confrère concealed in the neighborhood.

MARTYRDOM.

The courageous priest was under no illusion regarding the issue of the persecution; he awaited from day to day the imperial decree which would determine his death.

He prepared himself for this by daily confession and frequent Communion.

The decree at last appeared. It states that *the European Lieou*, (this was the Chinese name of Father Clet), *having deceived and corrupted many people, by explaining the Gospel, is to be attached to a cross and die by strangulation.*

On the arrival of the soldiers who were to deliver him to the executioners, the venerable priest was radiant with joy. For the last time, he blessed the weeping Christians and set out for the place of torture.

A stake in the form of a cross was erected. With the consent of the mandarins, Father Clet knelt for a short prayer, then rising: "Bind me" said he to the executioners, who then fastened him to the gibbet. With the ropes attached to his neck they bound his hands behind his back, and fastened one foot upon the other. Although money was promised to the executioners, to save Father Clet all possible suffering, they did not finish their work at the first stroke; but that he might experience the horrors of death three successive times, they allowed him a moment of respiration at three separate intervals. Under these frightful torments the martyr, joyful and illumined by a reflection of the light of heaven, gained the victor's palm, February 18, 1820.

RELICS.

His precious remains were buried on the declivity of the Red Mountain where, twenty years later, another martyr of the Family of St. Vincent de Paul, John Gabriel Perboyre, was laid beside Father Clet.

In consequence of the investigation by which the two martyrs were declared *Venerable*, their relics were brought from China and placed in the chapel of the Priests of the Congregation of the Mission, Paris, Rue de Sèvres, 95. The Church has glorified John Gabriel. May our prayers hasten the time when the Venerable Clet will be united with his Blessed confrère upon our altars.

(From the *Life of Venerable Clet*, by Abbé Demimuid, 1893; published by Rondelet, Rue de l'Abbaye, No. 13, Paris.



EUROPE.

FRANCE.

CHATEAU L'EVEQUE.

Letter from ABBE GRANGER, *pastor of* Chateau l'Eveque,
to VERY REV. A. FIAT, *Superior General.*

Chateau l'Eveque (Dordogne), July 12, 1899.

VERY REV. FATHER,

The year 1900 brings around the third centenary of the ordination of St. Vincent de Paul in the Church of St. Julien, Château l'Evêque, which took place September 23, 1600, at the hands of Mgr. Francis de Bourdeille, Bishop of Perigueux.

This date is too important to pass unnoticed by the Children of St. Vincent de Paul and myself, pastor of the parish of Château l'Evêque. St. Vincent owes to his priesthood the foundation of the admirable works which Providence has vouchsafed to operate through his instrumentality for the glory of the holy Church and the salvation of souls: such as the Institution of the Priests of the Mission and of the Sisters of Charity, who will perpetuate on earth the boundless and fruitful charity of their Father:

The graces which GOD bestows through the Sacraments not only produce their effects on the day of their reception, but for a still longer period, and for as long a time as the action of the Sacramental grace meets no impediment on our part. Consequently, we are justified in asserting that Vincent de Paul derived from his priesthood that admirable and supernatural fecundity which has produced the marvelous works to which his name is attached, and those which are the outcome and the development thereof. Therefore, it is a duty to honor in a special manner this

priesthood and its wonderful effects in the person of St. Vincent de Paul. To this I have applied myself during the thirty years that I have discharged the office of pastor in the parish in which St. Vincent de Paul received the sacred character of the priesthood.

To re-construct the church in which St. Vincent was ordained priest; to organize an annual pilgrimage within the octave of his feast; to induce the Community of the Sisters of Charity and Father Etienne to erect at Château l' Evêque a large establishment wherein the Sisters of Charity, worn out by age and the arduous labors of their manifold works, might find repose:—such was the task at which I have labored from day to day, since placed at the head of my parish. Providence and St. Vincent de Paul have blessed my bold enterprise. All is completed, with the exception of the church, the sacerdotal Cradle of our glorious Father. Hence, I venture to make a last appeal to your generosity and to that of the Children of St. Vincent de Paul—Priests of the Mission and the Sisters of Charity—that in the coming year, 1900, on the occasion of the third Centenary of the Ordination of St. Vincent, I may have the satisfaction of completing this church where St. Vincent de Paul, the young deacon of Landes, came to humbly prostrate himself, and to receive the sacred character of the priesthood from the hands of the venerable Bishop of Perigueux.

I earnestly desire that the Children of St. Vincent de Paul, as well as the diocese of Perigueux, will there chant the Alleluia of thanksgiving, September 23, 1900.

I shall gratefully receive the offerings they may kindly address to me, either individually or from their establishments.

Be pleased to accept, Very Rev. Father, the assurance of my profound respect and lively gratitude.

ENGLAND.

Letter from Sister Kelly, Sister of Charity.

May 29, 1899.

I have just returned from Manchester whither I had gone for the great procession of Whitsun-Friday which this year, was a real triumph of the faith. Even the most anti-Catholic journals have spoken of it in the highest terms; they had indeed, good reason to do so; for, apart from a religious view of the matter, it was of great benefit to the city, as it attracted a crowd of sight-seers equal to that which a royal visit would have assembled.

The history of this procession is as follows:

Formerly—perhaps twenty years ago—Pentecost week was a season of intoxication and of veritable orgies in the Northern sections. Then it was that the Protestants conceived the idea of having a procession of their school children through the streets on Pentecost Monday; and the obligation of procuring suitable attire for these children, debarred the poor from spending their money for evil purposes. The Catholics attempted a similar procession on Pentecost Friday. This was not a success the first year; but, by persevering efforts, they have at last taken the lead. However, the religious element was wanting; and it was the Italians (poor organ-grinders, the refuse of the city) who introduced it, eleven years ago. I will tell you how this was brought about. On coming to Manchester twelve years ago, I saw this procession for the first time assembled in the Great Square. Unfortunately, a violent storm occurred just as the children were starting: there was great scampering and a total rout: it was a general “save himself who can.”

On visiting the Italian colony in our parish, I asked

these poor people why they were not in the procession. They answered: "For what purpose? Simply to walk? We can do that all day. If there is no Crucifix no Madonna, we will never join it: this is a Protestant procession, not a Catholic one."

I admired their faith, and asked the Cardinal—then bishop of Salford—to allow our poor Italians to carry a large Crucifix the next year. He gave the permission but with much reluctance, fearing the crowd would throw stones at it.

This was the first Crucifix that had been carried through the city since the Reformation, and it was indeed a glorious triumph. Protestants as well as Catholics each lifted the hat as it passed. Our poor Italians, accompanying it with uncovered heads, made a deep impression.

The following year, we asked Mgr. Vaughan to allow the statue of the Blessed Virgin to be carried. This request he refused. But we represented to him that the image *being carried by Italians*, there would be no disturbance, because the people of the North have a fund of good sense and toleration, so that they respect the customs of other countries. The bishop finally consented, but told us that if stones were thrown and the statue broken on the way it would be our fault. You may then imagine how earnestly we prayed! This year again, it was a complete triumph. A bigoted Protestant, however, had the effrontery to say: "Who is this woman they are carrying?" She barely escaped with her life.

I must tell you, as a little secret, that since these religious emblems have been thus carried, the Catholics have always had fine weather for their procession, and the Protestants the contrary; so that this year many Protestants said, laughing: "Decidedly God is a Catholic, we must also become Catholics."

On the visit of the Queen of England to Manchester,

which city she had not honored with her presence for twenty years, there were elaborate decorations. Two triumphal arches of natural flowers, valued at five hundred pounds sterling, were erected. The Queen arrived on Saturday in Pentecost week. On account of the Catholic procession, the preparations were completed by Thursday evening, so that the Blessed Virgin was carried in triumph under the arches; the people remarked: "The Queen of Heaven passes before the queen of England."

It is not to be doubted that the Blessed Virgin is pleased to pass through the city of Manchester; for this year again she prepared a little surprise for us. We regretted to see that our parish was the last in the procession—such was the arrangement of the Rev. Canon Richardson—as we feared that the people would not have patience to wait two hours and, consequently, the holy Virgin would not be seen. We were agreeably disappointed; for the entire crowd assembled in the streets followed enthusiastically, with all the police of the city at their head: this was indeed a triumph.

The procession entirely filled the largest and principal street of the city, producing an extraordinary effect.

The statue was carried on an immense braucard by eight Italians. Three hundred lilies formed a magnificent parterre twelve feet in height. Fifty Children of MARY, English and Neapolitans, carrying lilies more than three feet high, encircled the statue. Garlands and festoons of golden colored ribbon, trimmed with ferns and mosses, each more than twelve feet long, floated from the statue, so that it was inclosed as in a garden.

The contrast of the Neapolitan costume with that of the English, produced a fine effect. The Neapolitans wore upon the head gay-colored silk kerchiefs folded in the national style, while the English girls were veiled in white tulle from head to foot; all carried their lilies with much

modesty and grace: altogether the effect was most impressive; men and women were much affected by the sight. The band is composed of Italian artisans from London, who assembled in the evening for rehearsal; they were in perfect harmony. From time to time, the *Ave Maria* was sung in parts. Nothing could have been more devotional.

Since our Italians have taken the lead for the past eleven years, the entire procession has become more Catholic. The processional Cross is carried at the head of each parish attended by five acolytes in cassock, etc. The banners are of great beauty, and here and there we see, resting on the shoulders of four men, a large painting of the Blessed Virgin and of St. Joseph. The Italians alone have the privilege of carrying the large Crucifix and the Madonna. This is a very happy exclusion, otherwise, a number of small statues might have a disparaging effect. The crowds that now come from a distance, have been drawn by the Italian procession, which they saw for the first time at the visit of the queen about five years since; from that period the number has been ever increasing.

The following account is from the Manchester Evening News, a Protestant journal:

"The Catholic procession.—More fortunate than their Protestant brethren, the members of the various Catholic schools were favored with fine weather. By half-past seven, the largest body of spectators ever seen in Manchester, had assembled; seated on camp stools in the streets, they awaited the procession which would start only at ten o'clock.

"As usual, the principal object of interest was the Italian association which alone has the privilege of carrying the Crucifix and the Madonna. This year the procession was exceptionally noteworthy. At the head of it, the men and women of the Italian colony carried a Crucifix about ten feet in height. Then came little children in white,

followed by the Neapolitan band in characteristic costume, caps garnished with large plumes. Then appeared a magnificent statue of the Madonna and Child upon a platform in the midst of a garden of lilies, and surrounded by young girls bearing other lilies on golden stalks. These young girls were followed by the Italian women in Neapolitan costume.

"This portion of the great procession was enthusiastically applauded all along the route. The total number of processionists was about 20,000.

"This Whit-Friday demonstration is clearly one of the popular institutions of the year in Manchester; and it is well that it should be so, on the principle of course, that anything which tends to vary the monotony of city life, is worthy of encouragement.

"The brightest scene of all was the assembly of this immense number on the Great Square awaiting the moment of departure. Above, there was a forest of banners, oriflammes, and floral designs; and beneath, a mass of colors absolutely defying analysis. There was brilliance all around, but in nowise did it suggest a discordant note.

"The greatest care had been taken that perfect order should be everywhere maintained; hence, it was not surprising that on all sides was heard the expression of the opinion: that the Catholics of Manchester had done credit to the cause they represented.

"Before starting, the entire body joined in singing: *Faith of Our Fathers*, first intoned by the orchestra. This was followed by the episcopal blessing given by Mgr. Bilsborrow, Bishop of Salford, standing at the main entrance of the Town Hall. The procession then moved, taking the usual route."

ITALY.

It is our intention to give, successively, notes on the origin of the divers establishments of the Sisters of Charity at Turin, at Rome (1850), Tuscany (1855). To-day we publish some details relative to the Province of Naples.

ESTABLISHMENT OF THE SISTERS OF CHARITY

IN THE PROVINCE OF NAPLES.

1. COMMENCEMENT.—Rev. Pascal Fiorillo, Priest of the Congregation of the Mission, Visitor of the Province of Naples, was called to Paris in 1835, to attend the General Assembly for the election of a new Superior, Rev. Father Salhorgne. Father Fiorillo was appointed Assistant, and remained at the Mother-House seven years, at the end of which period he obtained permission from Superiors to return to Naples, on account of the impaired state of his health which seemed to reclaim the air of his native country.

During his stay in Paris, Father Fiorillo took great pleasure in visiting the Houses of the Sisters of Charity established in this city. He was charmed with the beauty of their various works, their organization, and the mutual charity existing among the sisters. He continually blessed St. Vincent who so perfectly imitated the charity of our Lord JESUS CHRIST.

But, if on the one hand, his heart rejoiced to see the Sisters of Charity so zealously serving the poor in Paris; on the other, he was afflicted that the sisters were not even known in the Southern provinces of Italy. Previous to his departure for Naples, at the close of 1841, he had the thought—quite simple, if you will—of purchasing a doll, having it dressed as a sister and taking it with him to show his compatriots the costume of the French sisters.

Having reached Naples, he displayed the doll to all his acquaintances; and as he numbered among his friends many influential persons, he told them of his earnest desire to have the sisters established in the city of Naples. King Ferdinand II. who at this epoch governed the kingdom of Naples, called the Two Sicilies, was soon informed of the good priest's desire. This monarch who held in great esteem the Missionaries of St. Vincent de Paul established at Naples since the year 1665, asked for nothing better than to gratify the wishes of the worthy Father Fiorillo. He sent for him, and after one or two interviews, it was decided to petition the Superiors of Paris for the sisters.

As soon as their consent was obtained, Father Fiorillo made all necessary preparations. Finally, August 1843, having been called anew to Paris for the General Assembly, he had the consolation of speaking to the major Superiors on the subject which he had so much at heart. Responding to his desires, eight Sisters of Charity, among whom were Sisters Bellevec and Gauchon, were designated for the new foundation. They embarked in September, arriving at Naples early in October. The city sent carriages to convey them to the abode destined for them; distinguished personages escorted them thither, and, among others, the mayor, who received them with the utmost benevolence. It is needless to say, that in the streets through which the sisters had to pass, the people ran in crowds to see the *Monache francesi col gran cappello bianco*, "the French sisters with their great white bonnets." The city had engaged to defray the traveling expenses of the sisters, to provide what was needful, and to furnish a salary and a convenient house suited to their usages and works. The residence allotted to them, *Rue Costantinopoli*, was a part of the convent of Franciscan Oblates. Three rooms on the first floor: one for a chapel, one for class, and one

for a parlor; on the ground floor, a kitchen, a refectory, and another class room; at the side, two sleeping apartments, and a sewing room.—The entrance to the house was a dark vestibule which served, however, for dressing the sores of the poor: this place was very close and gloomy; yet these eight Sisters of Charity gave such edification, that in less than two years, they were sought for from all parts.

The works first intrusted to the sisters, were a class of poor children, and the duty of visiting the poor in their own homes; in times of epidemic the sisters abandoned everything to serve the sick, resuming their ordinary duty when the scourge disappeared. For all temporal needs the sisters depended on the minister of the Interior, and on the governor of the city of Naples. These conditions had been established from the beginning of the year 1843 between said authorities and Father Etienne, Superior General of the Company of the Sisters of Charity.

The costume of the sisters, so new to the city, attracted great attention, so that when they went to visit the sick, they sometimes had much difficulty in making their way through the streets. Almost all the passers-by gathered around, the better to examine them; and sometimes guards were necessary to prevent the crowd from following them into the hovels of the poor.

The early days of school were very arduous for the sisters; they had to deal with children entirely destitute, who spoke a dialect which the Italians themselves could scarcely comprehend, much less French sisters who had no knowledge whatever of the language. Besides, at Naples there was yet no primary school, therefore, elementary books could not be procured. Hence, the sisters were obliged to translate, orally, their French books into Italian, in order to teach their pupils; these, happily, were very docile and eagerly desired to respond to the devotedness of their teach-

ers; consequently, they profited by the lessons imparted. They also acquired a taste for order and cleanliness of which hitherto they had had but a very imperfect idea. Shortly after the establishment of the classes, a sewing room was opened. When the children were sufficiently instructed, they were sent to this department to learn the use of the needle, and to form themselves to all the manual employments suited to females.

The work of the sick-poor which had also been confided to the sisters, could not be otherwise than most useful and advantageous to those who profited by it. Unfortunately, resources failed. The number of poor to be visited and relieved being so great, the sisters thought of interesting in their work the ladies of the best Neapolitan society, thereby to secure means to continue their charitable ministrations. The ladies responded to their appeal with much zeal and charity; and by the aid of subscription lists entitled: *Soup for the Sick-poor, Work of Charity*, they realized a considerable sum in the course of the year. Moreover, these ladies by means of concerts and charity balls, so increased their funds that a vast number of needy creatures received aid and encouragement. Who could tell the tears that have been wiped away, the number of bashful poor assisted and rescued from a painful situation! How many fathers and mothers have been preserved to their families by the attentions bestowed upon them during their illness!—Thus were commenced the first two works intrusted to the sisters: the school which was divided into three classes, comprising more than two hundred children; and the service of the poor, including a dispensary to which these suffering creatures came every morning to have their sores dressed and to receive the alms promised by the sisters who visited them.

Increase of labor demanded, necessarily, additional sisters. The habitation allotted to them in *Rue Costantino-*

poli being too restricted, it was decided by the civil authorities to open another House of the Sisters of Charity in the district called *Santa Maria del Consiglio*; twelve sisters were there established, and the sum of 1,440 ducats assigned them annually.

II. DEVELOPEMENT OF THE WORK.—Rumor of the good effected at Naples by the sisters whether in behalf of children, or the poor, soon spread throughout the province so that they were called for from all parts: principally from the provinces of Avellino, Salerno, and Bori; later, from the Abruzzes, and finally, from Sicily where at present the sisters have many interesting establishments. In all these places, the chief object which the sisters had in view, was the education of children and the instruction of young girls of the poorer class for whom, hitherto, we may say, no provision had been made. This important and interesting work succeeded admirably in the hands of the sisters and brought forth abundant fruits; not only did they exercise a moral and salutary influence over their pupils, but even over the families which at a later period these founded.

The sisters were called in many other places to take charge of the sick in hospitals; here also they wrought most desirable transformations. Hitherto, these establishments were so badly conducted, that the poor held hospitals in horror; nor would they allow themselves to be taken thither until they were reduced to the last extremity, to dire want, with no roof to shelter them. But when they heard of the kindness of the sisters, and of the care they took of the sick, they were ready to go to the hospital under the least indisposition, happy to be there and to receive the necessary attentions and treatment. Moreover, the administrators of these establishments soon recognized that in the sisters they possessed vigilant and faithful managers, so that where, formerly, resources were insufficient for ten

patients, now twenty, thirty, or forty could be provided for.

The two establishments at Naples continued to prosper ; and the sisters manifested such zeal and energy that the esteem in which the authorities held them was ever increasing, so that they were called upon for all sorts of good works.

In the year 1851 they lent their aid for the work of *Mont de la Misericorde* in the Isle of Ischia, during the bathing season ; a large number of poor persons come here to be attended, and they profit gratuitously, by the warm sulphur waters of this island which operate marvelous cures in persons subject to rheumatism and to scrofulous diseases. The labors of the sisters were so much appreciated, that every year they were obliged to return to this place for the same purpose. At the present day, the work is perfectly organized in a magnificent establishment, lately constructed, the former one having been destroyed by the earthquake in 1883.

In 1852, the building occupied by the sisters, in *Rue Costantinopoli*, being in need of extensive repairs, and the Oblates on the other hand, to whom this convent belonged, having reclaimed the possession of it, the governor of Naples in consideration of the demand of the Oblates, decided to transfer the sisters to another locality, No. 18 *San Pantaleon*, where they continued their usual works. In 1876, they took possession of the house Monte Calvario, an ancient convent of the Franciscans, but which at this time served as a kind of barracks: a part of the building is still occupied by these religious. This house was purchased by means of subscription set on foot by Cardinal Riario Sforza, Archbishop of Naples, and the Princess Torella, joined by many families of the highest nobility. This pious and charitable project was carried out, and within the space of five years, the sum of 20,000 dollars was realized for the purchase of the house. The sisters were

obliged to incur heavy expenses for needed repairs, but they are now comfortably installed, and their works very prosperous.

During the cholera epidemic in 1854, the sisters cheerfully exposed their lives in attending the sick in the hospitals. When the scourge disappeared, the city authorities having gathered many orphans, wished to intrust them to the care of the sisters: thus was established the first orphanage. The number of orphans was much increased after the disastrous earthquake of Basilicate: charitable ladies of Naples collected these poor children and brought them to the sisters to be cared for and reared; other epidemics of cholera and typhus fever ensuing, the number of these interesting children deprived of a mother's loving care, considerably augmented.

In September 1854, a third house of the Sisters of Charity was opened at Naples; situated in *Rue Chiaia*, it was readily adapted to their works. They rented the house from the Jesuit Fathers; but when the revolution of 1860 banished these venerable religious, the state took possession of the property. A school was opened for the children of the fishermen, and a sewing room for the larger girls: all sufferers who presented themselves were relieved, and the sisters distributed monthly nearly a hundred ducats in alms, medicine, soup, bread, meat, clothing, etc. They instructed young girls of eighteen, twenty, and twenty-two years of age and prepared them for their first Communion.

111.—ESTABLISHMENT OF THE CENTRAL HOUSE.

By a decree of April 25, 1845, the Sisters of Charity were empowered to establish themselves in the kingdom of the Two Sicilies, there to exercise the works of their pious Institute. This Institute in regard to the admistra-

tion of property and the exercise of the works of mercy, was placed under the dependence of the minister of the Interior and of the General Council of hospices. By this measure, the Sisters of Charity in the Kingdom of the Two Sicilies, acquired a legal personality based upon the two legislative acts above mentioned, and thus they entered into the full enjoyment of all civil rights, as well as a moral existence recognized by law. Therefore, the Sisters of Charity can acquire property in virtue of the acts of living benefactors, or in virtue of legacies bequeathed to them by will.

After this, the government having conceded to the Sisters of Charity a legal existence, wished to provide also for the foundation of a Central-House, or a House of provincial administration, offering for the construction thereof the sum of 26,000 ducats, or 110,500 lire. This amount joined to 14,000 ducats in the possession of the sisters, and to private donations, authorized the commencement of the building, after the purchase of the land by a public act, August 6, 1857.

This locality was not far from the house in *Rue Chiaia*; it was a vast uncultivated field in which the sisters were wont to gather herbs for the preparation of remedies. The land was bought by the Marquis de Rende of Sire Guercia, also the small building upon it; the expense of the latter was defrayed by the Misses Fronton, signal benefactresses of the Community of the Sisters of Charity, bequeathing their fortune to it. This small building is now partially occupied by the Missionaries who serve the Central-House.

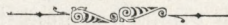
The Marquis de Rende wished also to oversee the execution of the work, assuming all the responsibility of the same. As soon as the new house was habitable, it was consigned to Sister Coste, first Visitatrix of the Province of Naples, who, authorized by Father Etienne, Superior General, took possession of it in the name of the Community.

The act of this consignment, drawn up September 1, 1860, is preserved in the original duplicate in the archives of the Central-House.

Scarcely had the sisters entered their new abode when war and contagion demanded their services in the hospitals. Sister Coste multiplied herself, giving admirable examples of courage and generosity. GOD subjected her to great affliction, in permitting the sisters in their turn to be attacked by the typhus fever contracted at the bedside of the sick. Thirty-three fell under the scourge. These generous victims of devotedness were as a fruitful seed of charity; and the Province of Naples budding, so to speak, in the midst of wars, sickness, and mourning, is now in the full bloom of beauty.

The establishments in the hands of the sisters are multiplied; and although vocations are numerous, they do not permit the Community to respond to all the appeals made to it, for the undertaking of other charitable works.

POLAND.



FIFTIETH ANNIVERSARY OF THE PRIESTHOOD

OF REV. PETER SOUBIEILLE, VISITOR OF POLAND.

The fiftieth anniversary of the sacerdotal ordination of the worthy Visitor, Rev. Pi  re Soubieille, the beloved and venerated guide of the two Families of St. Vincent in the Province of Poland, was recently celebrated at Cracow. GOD has preserved this valiant Missionary in the midst of labors that would have exhausted the life of many.

Father Soubieille was raised to the priesthood on Satur-

day of Ember-tide, eve of the feast of the Holy Trinity, fifty years ago. This was at Dax, and he celebrated his first Mass on the feast of Corpus Christi. This year, after half a century, he ascended the altar anew to offer the same Sacrifice; not now in his native land, but in another country which like a true apostle and Missionary he has adopted as his own.

For some years, our confrères of Poland, banished one after another, then despoiled of their property, wandered here and there as exiles,—the unfortunate relics of the ancient Province of Warsaw,—without a home, without a novitiate. Overwhelmed by the misfortunes of the Church and of their country, decimated by the late struggles, they were too few in number to establish themselves in Austrian Poland which was open to them. But St. Vincent from the height of heaven was watching over this country so dear to his heart during life. Thus he sent to it, by his successor, a worthy and qualified priest, Father Soubieille, whose undertakings he has signally blessed.

Ere long, the youngest priests of the ancient Province of Warsaw, as well as those who had grown old in the apostolic ministry, and who yearned for the observance of Rule and the common life, grouped around this venerated priest, and installed themselves at Cracow, Kleparz, in a humble dwelling. By the odor of their virtues, so abundantly diffused, new recruits almost immediately joined them; their zeal increased in proportion as they found themselves in a condition to give missions. Hence, they saw the necessity of a permanent establishment, in order to secure members. Once more the portals of the Congregation were opened to those whom GOD had endowed with the spirit of St. Vincent. Moreover, the new Province, eager to implant and preserve the spirit of the vocation in the young members, conceived the design of forming Levites from their earliest years, confiding them to the guidance of expe-

rienced masters. Thus was commenced the Apostolic school.

Sometime after the foundation of two Seminaries, their first fruits appeared: the houses of Poland saw the number of laborers increased. To-day, after thirty-three years of abode in Poland, Father Soubieille was surrounded by numerous confrères; some of whom had shared the trials and hardships of the early days, and others had grown up under his vigilant and fatherly care.

As to his predecessors, whose ashes repose under the church of Holy Cross at Warsaw, and whose inheritance he received and re-established, they also must have united with him in thanking and blessing GOD, that their labors and their desires had not perished—that their work has not been destroyed.

At the holy Sacrifice of the Mass, the worthy Visitor was able to behold in spirit, forty-six houses of the Sisters of Charity which, with the exception of fourteen, had been established under his administration.

TURKEY.

The following letter was written by Father Heudre, Superior of the Mission, to his confreres of Salonica, after the capture of the director of the Mining Company of Cassandra, by the brigands.

Strattoni, June 12, 1899.

VERY DEAR CONFRERES,

The despatch which you must have received, has already informed you of the capture of Mr. Chevalier, director of the Mining Company of Cassandra; it happened in this way.

On Saturday, our confrère, Father Giannone, went to

Isvoros to make preparations for the celebration of some marriages, etc., Yesterday, Sunday, after my Mass, Mr. and Madam Chevalier, their little boy, and myself, set out for the same place. The religious ceremony passed off very well. At noonday was the first adventure: a messenger came to inform Mr. Chevalier that "the wedding party is in prison." Such indeed was the case. Revolvers had been discharged; hence, the enraged soldiers seized the whole party. Mr. Chevalier understood the affair. The rest of the day passed off agreeably.

About five o'clock in the evening we mounted our horses. Father Giannone who had had enough of horseback riding, preferred to take a seat in the wagon. We were going on quietly: Madam Chevalier first, the attendant Monbahrem next, carrying the little boy in his arms; I was third, and Mr. Chevalier brought up the rear. All at once, at the turn of a thick forest, Madam Chevalier uttered a loud cry: "Louis, we are lost! "We urged on our horses and saw before us four brigands armed from head to foot, a black cap on their head; they aimed at us. Our horses stopped; I said to Mr. Chevalier: "They are brigands."—"I believe so," he answered.

The attendant shouted and seized his revolver. I saw that the brigand aimed at him. I leaped from my horse to protect the little boy, but had no time; a report—and the attendant was killed. A stream of blood, as from a fountain, gushed from his head, he fell from his horse, and one of the men came forward to pick up the child. The brigand had seen the effort I made; and thinking it was my intention to defend the attendant he aimed constantly at me. This moment of awful suspense seemed an age to me. Madam Chevalier was terrified. Mr. Chevalier alighted and gave himself up. The men made an attempt to bind him, but he said it was not worth while, so they left him free. He told the brigand not to touch me. My

impression was that they would seize us all, but they wanted only Mr. Chevalier. Madam Chevalier begged to accompany her husband, but this was refused; she fainted and the brigands set off at a rapid pace plunging into the forest with the unfortunate Mr. Chevalier. I asked one of the men not to do him any harm. Raising his hand to heaven he replied: "I am a Christian (making the sign of the Cross), they will not hurt him." I had forgotten to say that immediately after the report, even before it, four other brigands concealed along the road, came up from behind us, and two others appeared at our side. We had fallen into a general ambushade artfully prepared.

The horses took flight; and, horrible to relate the foot of the slain attendant being fastened in the stirrup, his head was dashed against the stones and rocks of the mountain.

After the departure of the brigands, I was alone with Madam C. who was unable to support herself, and the child covered with blood, crying and calling his poor Menhahrem. I dragged Madam Chevalier as far as the railroad track, a distance of 330 yards from where we were. Fortunately, a train arrived, and the physician of the Company was aboard. The child was examined, but happily nothing was the matter; he was covered from head to foot with the blood of the attendant. The poor lady was placed in the car; she swooned two or three times on the way, but rallied again. Oh! what anguish in descending so rapidly those declivities! It took us an hour and a half to reach Strattoni; the poor lady was more dead than alive. I sent at once for Mr. Gaulier, second engineer, and we forwarded, telegrams to the French consul at Constantinople, and to Mr. Allatini. This morning at three o'clock, a despatch arrived from the Vali saying that he will do what is necessary for the speedy deliverance of Mr. Chevalier.

However, I fear that he will have at least ten days of captivity and they will demand a large sum for his ransom.

A special courier starts for Salonica. I profit by the opportunity to send you this letter.

Pray for us.

H. HEUDRE.

June 13th.—Just a word by the courier this evening. There is no great change in affairs. The day was spent in receiving and sending despatches. Owing to this activity, the matter will be soon arranged. The brigands demand 1,500 Turkish livres, (69,000 dollars), and will not come down one fifth of a cent! So far, Mr. Chevalier has been well treated: but he fears for the future if he is not speedily ransomed. The Caimakan, the chief of the armed police of Salonica, and a body of soldiers are on the spot. It is high time!

I shall return to Salonica next week, by land. In a day or two we shall have an opportunity to send you a few lines.

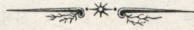
To-morrow, Father Giannone will go to Isvoros, to celebrate another marriage and give holy baptism. He will remain there two days.

Please to accept, etc.

H. HEUDRE, C. M.

The Mining Company was obliged to pay the sum demanded by the brigands for the ransom of the director. In return, it has required and obtained from the Turkish government the full repayment of this sum, which the government itself will recover by means of taxes in the custom-house. This is the way business is carried on in Turkey.

ASIA.



CHINA.

We are aware of the important advantages secured to Catholic Missionaries by the recent decrees of the Emperor of China. These decrees, as Mgr. Favier remarks, will go into force only in the future. Who will be found to-day in distant provinces ready to attach any value to the Imperial Decrees?—not even in the central divisions of the Empire, at least until they can be utilized? But, they are principles established by law, from which there must result, gradually and in due season, legal conclusions.

Owing to the part he has taken in these decisions, we gladly publish the tribute paid to Mgr. Favier, by the French Minister, at Peking, and by the Cardinal Prefect of the Propaganda at Rome.

PEKIN.

*Letter addressed to Mgr. FAVIER, BY MR. PICHON,
French Minister at Peking.*

Legation of the French Republic in China.
Peking, March 20, 1899.

MY LORD,

I drew up, a day or two ago, the circular which I propose to address to the Vicars-Apostolic, in transmitting to them the regulation decreed by the Emperor, regarding the relations of the mandarins with the Catholic authorities. The conference held between His Excellency Jong-Lou, and Your Lordship could not fail to have my fullest approbation. You did well to acquaint me with your movements in the elaboration of this imperial document, until you attain to the success which will be ap-

3*

plauded by all Missionaries; for, to you redounds the honor of having secured to them these long-desired results.

*Letter addressed to Mgr. FAVIER, by His Eminence Cardinal Prefect of the Sacred Congregation of the Propaganda at Rome.*¹

MY LORD,

I have received from Your Lordship letters in date of March 29th, and with them the decree issued, some days previously, by the Emperor of China in favor of the Superiors of Missions and of European Missionaries. I congratulate you, especially, on the publication of this decree, knowing, as I do, that this point has been gained by your solicitude; and I cherish the hope that the success you have achieved will be favorable to the increase of the Catholic Religion in these countries.

Praying GOD to grant you length of days,

I am, etc.

M., *Cardinal* LEDOCHOWOSKI, *pref.*

I. R. P. D. ALPHONSO FAVIER, *Vicario Apostolico, Tche-Li Sept.*

Illustrissime ac Reverendissime Domine,

Nuper mihi redditæ fuerunt Amplitudinis tuæ litteræ diei 29 martii ultimi elapsi, quæ adnexum erat decretum, quod, postremis hisce diebus, in favorem Superiorum Missionum et Missionariorum Europæorum, Imperator Sinensis edidit. De quo quidem decreto, quum præsertim A¹s Tuæ sollicitudine fuerit obtentum, Tibi peculiari modo gratulor; firmam enim spem foveo catholicæ religionis in istis regionibus incremento multum fore profuturum.

Interim vero Deum precor ut Te diu sospitem servet.

A. T.

Addictissimus servus,

M., *Card.* LEDOCHOWSKI, *Præf.*

LIFE IN CHINA.

PEKIN.

From a few lines received from a Priest of the Mission, at Peking, our readers may form an idea of the first impressions produced upon a European by the mode of life in that city.

GENERAL ASPECT.—When a Celestial travels, fashion requires him to ride. Should a man journey afoot, it is simply because he is too poor to pay carriage hire. The vehicle most in demand at Peking is a small wagon without springs, mounted upon two wheels and drawn by a mule, rarely by a horse. What impression does that leave? In the first place, it suggests a want of neatness; then, the rider must take the Chinese position: that is he must cross his feet; the car is not furnished with a bench, and can accommodate but one traveler. The Peking hack is nothing better than a large dog-kennel mounted upon two wheels and provided with two shafts. “Trr!” cries the muleteer and off the wagon goes. As pavements are unknown in Peking, the wagon jerks up and down the ruts made in the wretched roads by quagmires or excavations, which any citizen may lawfully make in the road-bed should he chance to need a few shovelfuls of earth. Do not pity the wagon, but sincerely compassionate its occupant. One may grow accustomed to this peculiar mode of travel, in time, but I assure you that, at first, I considered these drives very hazardous.

Leaving the avenue that leads to the Pe-Tang (Church of the North), we direct our way to Toug-Tang (House or Church of the East), where one of our confrères resides as pastor. I examine and study Chinese life; I observe the passers-by, etc. Suddenly I am startled from my reflections by a violent jerk. A mandarin is advancing in his chair, preceded and followed by horsemen, and our equipage is roughly pushed aside.

Pekin is a very busy city in which retail trade flourishes. One individual buys a few sapecs' worth, another to the amount of a ligature—that is a fixed number of sapecs fastened on a string. Some fine stores adorn the streets: clockmakers, clothing-stores, the undertaker's establishment; but they are fine only by comparison with the wretched hovels falling to ruin, and the straw huts scattered along the road. Every storekeeper locates himself where he pleases. He pitches his tent, arranges his shelves and stock in trade according to his fancy. On this account, the principal streets in Pekin resemble village markets, such as I have seen in our native Flanders. All go and come and hustle around in a topsy-turvy sort of fashion. If a carriage or wagon upset, so much the worse for the driver; as a general thing, no one comes to his assistance, he must help himself as well as he can.

Proceeding further along the road, I perceive standing in circles, groups of Chinamen gazing, wide-eyed and open mouthed, at a man within the circle, talking and gesticulating wildly. He is a story teller; a Chinaman is, pardon the expression, crazy for stories. He listens, then laughs and is wonderstricken at the fooleries recounted. All these people are pagans, careless as to the truth of these narrations whether good or bad. Sometimes they are dangerous characters striving to excite their countrymen against Europeans, but authority quickly interposes.

Let us move on: *Cahin-caha*, the final *cahot*, is sometimes pretty rough. Why? The road is scattered over with cobble-stones, which have lain there since time immemorial; no effort has been made to smooth the asperities of the way, and quagmires abound.

The Emperor, without doubt, has issued orders and supplied money to have the roads kept in repair. The orders certainly have been transmitted to the mandarins, but the sapecs have been pocketed and the work left undone.

the Emperor of China remains ignorant of these omissions; stowed away in his vast palace he rarely leaves it, and when his majesty indulges in a promenade, huts, small shops etc. are pushed out of sight, the roads are cleansed and the inhabitants remain shut up in their cabins. "The Son of Heaven" passes serenely along in his chair and makes no inquiries into the state of affairs.

We reach T'oung-Tang (Church of the East), I descend from my vehicle and pay my respects to the pastor, who is a Priest of the Mission, one of my confrères: we dine together and the daintiest dish served up is the news from Europe, France, particularly.

VISITS.—As a sample, I give you an account of a visit paid by a mandarin to our residence at Pé-Tang, (Church of the North), January 25, 1899, the 14th day of the 12th moon of the 24th year (of the reigning prince).

The highest dignitary of the Empire resides at Pekin. His name is Joung-Lou. This man, although a pagan, is kindly disposed towards our missions and Christians: This he has proved by his cordial understanding with Mgr. Favier, Vicar-Apostolic of Pekin. The New Year is approaching, this, in China, is the visiting season; and Ta-Jean (Great Man) has made up his mind to visit Pé-Tang in order to pay his respects to mandarin Fen! Mgr. Favier of the red coral globule button. Mgr. Favier has been invested with the dignity of a first class madarin, which entitles him to wear as the insignia of this rank a *red* button fastened to the top of his ceremonial hat.

Mgr. was entertaining his Vicar-General, Father Jarlin, who enjoys the dignity of a second class mandarin and wears the *blue* button. About 2 o'clock p. m. two little Chinese mandarins arrived at Pé-Tang; they preceded the "Great Man" who came one hour later carried in a chair by porters. The "Great Man" was preceded and followed by horsemen called *Ti ma ti*—who have charge of opening the way and

protecting those whom they accompany. The chair-bearers walk briskly; they soon get tired and are forced to rest at intervals for which purpose a carriage follows the escort and the bearers rest by turn.

Upon reaching the residence the porters lower the chair, the mandarin steps out; and Monseigneur and his Vicar-General, in grand ceremonial costume advance to meet him. Joung-Lou looks like an intelligent man. He is not at all pompous, but walks along simply; his garments are in good taste, but very expensive. The coat he wore that day cost over a thousand täels; a täel represents seventy-two cents. The reception took place in due Chinese form; that is by joining the two clenched fists and lifting them up and down whilst moving the body, uttering at the same time, Chinese words. Certain expressions are devoted to addressing mandarins. After the ordinary salutations, the three dignitaries enter the parlor: their conversation turns upon politics and the position of Christians in China; the *boys* (servants,) enter to serve tea and champagne; immediately after this, they leave the apartment. The session lasted an hour. Joung-Lou repeated his salutations and returned to his carriage attended by his followers, and retired to his own domicile to take some repose.

This morning he repaired at an early hour to the palace and did not leave it until 2 o'clock, p. m. Every morning all the mandarins in Peking go to the palace and hold council with the Empress Si-Tai-Kho. The present Emperor is between twenty and twenty-five years of age; he is called Kouang-Su. He resigned the reins of government to the Empress-Mother, who delights to rule. Rumor has it that she would be glad of the Emperor's death. He is an effeminate character and wanting in will power. This is a passing remark, but a key to shocking facts recorded about life at the palace, where paganism reigns amid Asiatic luxury and every imaginable corruption.

When visits are interchanged among the wealthy, rich presents are reciprocated. Joung-Lou sends splendid shrubs and Monseigneur presents fine European wines and artistically prepared cakes. In China, above all, there is truth in the proverb: *Presents maintain friendship*. Every Missionary should learn for the benefit of his religion to conform in many respects to popular ideas and customs. For this reason, Monseigneur and his Vicar-General accepted the dignity of mandarin, the spread of religion depending greatly upon this measure, as events have proved.

JOHN BAPTIST CORSET, C. M.

TCHE-KIANG.

Letter from MGR. REYNAUD, Vicar Apostolic of Tche-Kiang.

Ning-Po, April 29, 1899.

Inclosed letter contains the latest news from Tai-Tchen. This is the fourth chapel destroyed since my return from France. It is not, however, the last; and, this evening I fear to learn by return of steamer many other disastrous details. Pray for us and recommend us to the charity of our compatriots.

We have reached a turning point in the history of China; an epoch of shocks and transformations which shall raise, from heaps of ruins moistened with the blood of Missionaries, a grand religious edifice.

Never before were troubles and storms so great nor conversions so numerous. These trials should not cool the zeal of benefactors nor diminish the number of vocations, they prepare a plentiful harvest; resources and laborers will suffice to garner it. It is the moment marked by Providence to secure immense conquests to the faith.

Whilst diplomats precipitate themselves upon China as a rich prey that they long to divide amongst them, can Apostolic hearts remain indifferent to the booty, a thousand-fold more rich,—the prize of immortal souls that awaits them?

They come to us by thousands: if we cannot break to them the Bread of the divine Word, the poison of Protestantism will corrupt them. The disseminators of error have legions of false apostles and inexhaustible treasures. Like Vasco de Gama, we have, through dangers and storms, reached Cape Tempest; but it will become the Cape of Good Hope by opening to us a secure route to the Promised Land, and enable us to erect the Cross in a rich and immense territory peopled with well-disposed souls. It belongs to the Catholic Church, which has purchased it at the cost of many tears, great sacrifices, the shedding of generous blood: the tears, the sacrifices, the blood of her Missionaries!

We are assisting, probably, at the last convulsions of paganism, which appears to be in its agony. In its fall it will make many victims, rivers of blood shall flow,—but the spoils are ours. We have prostrated the Giant and conquered his domain! Shall the precious heritage purchased by the heroic efforts of generous souls be given over to strangers, intruders, enemies? Never! Our martyrs would turn in their glorious graves, they would display their scars in protest against such usurpation.

Their blood has marked with an indelible seal this conquest in the name of the Catholic Church. At their voice, new generations of Apostles shall arise to defend it against unlawful assaults and sacrilegious encroachments. It is a family heritage that no one can dispute with us. Its limits are marked by the graves of our elder brothers: and,

shall we be wanting in courage and numbers to prevent the profanation?

Adieu, for a little while,
I remain, in our Lord,
Your devoted confrère,

† P. REYNAUD, C. M., *Vic-Ap.*

SYRIA.



NAZARETH.

Letter from SISTER GAVROY, *Sister of Charity*, to VERY
REV. A. FIAT, *Superior General*.

Nazareth, House of the Holy Family, May 22, 1899.

MOST HONORED FATHER,

Your blessing, if you please!

Village pastors have given us leave to accomplish all the good in our power, among the sick, but especially among the children; these latter have been very much neglected. Oh! if we could but promote a great Christian regeneration amongst these people!

So soon as sickness overtakes them, the poor creatures begin to think of their salvation. I am ashamed to tell you, Most Honored Father, that we possess an influence over them that really terrifies me. Persons that have opposed their pastors, closed the door against them, and for years neglected to have their children baptized, at one word from us, have fulfilled their duties towards their families, become reconciled with their pastors, and all goes on well.

We encourage schoolmistresses and pupils by giving them clothing. We have even organized a small school in a Maronite village: we pay the teacher, without, however, making a contract with any one. I was urged to do this, by the fact that a Protestant lady was requested to come here and open a free school; the same is done wherever a few Christian families can be found. With the Russians this is the sore spot of Nazareth and the surrounding villages. Male and female teachers are trained and sent into the villages. They are well paid and furnished with everything to encourage their pupils.

I mentioned the good that might be effected by means of the little village school, and some persons have sent me a generous offering. With this I hope to obtain more; it appears to me that our divine Saviour desires the work to be accomplished, if we may judge by the means He furnishes to provide for its establishment, and by the satisfaction of the pastors who are well pleased with the services rendered by the Sisters of Charity.

I often think of our Venerable Mother who went from village to village "teaching the Creed to little girls." So when we go to see the sick, we visit the classes to examine and encourage the children, without, however, promising to lend them any pecuniary assistance.

In going through the villages, we likewise visit the churches or houses used for divine worship; there is quite another matter upon which we must not now enter, but to which we cannot remain indifferent. For instance: once whilst in a Greek Catholic village I asked to see the church; the pastor in some confusion remarked that it was very poor. He took us to the church: the floor and the walls were well swept; the roof—after the fashion of the country—formed of heavy branches of trees covered with mortar, through which the rain could easily penetrate. The altar is also made of mortar. What is it that we see

upon it?—A Ciborium, apparently of lead, covered with an old rag like a kitchen towel; beside it, some trimming that was wrapped around the altar-ornaments, and which I dared not remove for fear of adding to the poor priest's confusion. He told me that he had not a change of altar linen. I returned home broken-hearted and almost sick. But God will provide. No one envies us all these villages; but I err, the Angels must envy us.

I have the honor to be, etc.

SR. GAVROY.

AKBES.

Letter from REV. A. MALAVAL, Priest of the Mission, to REV. A. MILON, Secretary General, at Paris.

Akbes, Dec. 23, 1898.

REV. AND DEAR CONFRERE,

The grace of our Lord be with us for ever!

The little mission of Akbes is slowly developing, and it deserves to attract some of that attention that brings aid to urgent want.

To understand results obtained up to the present time, it is necessary to know the circumstances under which our Missionaries have had to labor. Towards the end of November, 1869, Father Pinna was appointed Superior of the mission of Aleppo; he was accompanied by Brother Lambert and the Rev. Capuchin Father Euthime. Delighted to get rid of annoying neighbors, they directed their steps to Akbes, a large village situated amid the mountains of Guivourdagh. This village peopled chiefly by Mussulmans, possesses about forty schismatic-Christian and half a score of Protestant families. The most deplorable igno-

rance and all the evils proceeding therefrom prevailed in this village: Thefts, pillage, murder, were the order of the day; strangers, therefore, carefully avoided the place. Mussulman authority instigated by the intervention of France and England subdued these rebels. An army was sent out to Akbes, for there was question of destroying in those mountain fastnesses all robber haunts of which Akbes was the centre. Nearly all the villages were burned and Akbes was greatly reduced.

There is but one slight difference here between Christians and Mussulmans. All are about alike in way of life and morality, even in customs and vices. Apostasy, alas! was of daily occurrence.

On their arrival at Akbes, our confrères found but one Catholic family, and these persons were merely passing through. It was necessary to transform the depraved population, chiefly composed of strangers who aimed at seizing the homes of those who had disappeared during the war. The inhabitants are three times as numerous as they were a short time ago. In the beginning a good spirit was evinced, but this gave rise to some persecution which did not, however, create much difficulty. Mussulmans and Christians are too familiar with the apathy of the Turkish government which remains inactive, not to foresee a return of the past which would render their lives easy but wretched. Therefore, the presence of Europeans could not fail to be annoying to them.

Father Pinna, whose great activity and pious zeal urged him towards the Euphrates, to found a mission there could not make up his mind to remain in Aleppo, where lack of opportunity reduced him to a somewhat idle life; he did not long enjoy at Akbes the means to labor and to suffer. After taking up his abode in a miserable rented house, awaiting with resignation and confidence the manifestation of the divine will in his regard, he was compelled by ur-

gent business to repair to Aleppo. On his return a violent sunstroke proved fatal, at a short distance from Akbes. An account of his death and the eulogium of his virtues have been published in the *Annals of the Congregation*. His remains rest, since last year, near the new chapel. He abides there to claim our continued remembrance and to give us courage and strength in our numerous and often most painful embarrassments.

For some months, Brother Lambert remained alone, for at that epoch there was only one Missionary. At length, Paris appointed Father Combelles who, with an Italian confrère arrived at Akbes, towards the close of 1871, I believe.

The new Superior was also destined to become acquainted with solitude; but he had, moreover, to bear the brunt of the contest between the Christians and the Mussulmans against the mission; to be attributed to a pretext for certain claims of ownership rather than to any other cause.

Father Combelles gained several families over to his interests; he turned his attention also to the purchase of property which he thought would, in course of time, suffice for the maintenance of the Province of Syria. He died in 1876.

This vacancy was not filled for a prolonged interval, it was the hour in which the fate of the mission was to be decided. Our major Superiors deliberated as to whether it would be expedient to hold or abandon this post so difficult to manage; some of the local Superiors of the Province were not in favor of the continuance of the mission.

About this time Father Destino, Superior of the college of Antoura, was chosen as extraordinary Visitor and sent to Aleppo and to Akbes. Doubtless his report was conclusive, as Father Boré authorized him to commence the def-

inite installation, which our Most Honored Father Fiat confirmed by supplying new laborers.

Let us examine now the results obtained after so many efforts and sacrifices. First of all, that the admirable progress of the country may be traced to the Missionaries is a fact that cannot be denied. If there is a certain air of freedom, security and tranquillity, the people are indebted to the Missionaries and to La Trappe, founded in 1882. To be sure our presence is still annoying to a certain class of individuals, but we challenge their respect; and this respect, inspired by the fear created by divers occurrences has subdued the people to a life more humane.

Besides example instructs and influences; for its own interest as well as for our protection, the Turkish government continues to enforce the measures decided upon by its administration, which measures secure a certain civilization to the country. To-day, commerce has a relative development, culture has made rapid strides, and morals have attained a remarkable improvement. True, theft is still by no means uncommon: the old generation has not entirely disappeared, but murder, and other crimes, in general, are rare. The condition of the Christians has been ameliorated, that of Catholics especially; for the authorities understand very well that if need be, the Missionaries will interfere. Thus are we enabled to preserve the Christians from apostasy, formerly both easy and frequent.

But these results could hardly be termed advantages, had not the Missionaries the consolation of laboring more immediately for the salvation of souls. Since the foundation of the Mission, more than one hundred marriages have been blessed and five hundred and seventy baptisms administered. As I said above, our confrères, on their arrival, found only one Catholic family; the number has increased to sixty; and to these we should add twenty-six Maronite families, also looking to us for spiritual assistance.

There remain, consequently, many schismatic families; all must, finally, come over to us. But who does not know how difficult it is to count conversions among the dissenting Orientals, especially among the Armenians. They have a thousand prejudices to overcome; this accomplished, Catholicity must appear to them not very easy in practice. They are, moreover, much engrossed by material cares.

Although Protestantism was established at Akbes long before our arrival, its progress can scarce be noted. Its spread depends solely upon the development of the few families which were won over on its first appearance. Nevertheless, it is a serious, standing obstacle to us.

Akbes is but a centre; and, being once implanted there, Catholicity must extend its branches over all the surrounding sections. This has already taken place, and four somewhat important villages are now under our charge; three of them entirely Catholic: Tayac, Fasselly and Cheirhle. I must mention also a number of Catholic families dispersed throughout the neighboring villages, to which we are unable to devote our services through lack of subjects and resources.

I may then say that a bright future is in store for the mission of Akbes. Had we only Missionaries,—had we only priests, the land would be ours, with morals alone for adversaries. The education of our children paves the way to success. Our schools are doing well, but there is a want which it will be very difficult for us to supply: in each village there should be a school for girls; and so far, I have been able to realize this dream only for Akbes, where the idea is carried out to the satisfaction of all concerned. Let it be understood, however, that we have not attained perfection even in this instance, and that greater results would be the outcome of the foundation of a house of sisters, for whom work will never be wanting. Our schools are preparing a new generation which, born

of Catholic parents and thoroughly instructed, will furnish us with subjects upon whom we can rely for greater things.

The dispensaries where from sixty to eighty sick persons daily receive attention from good Brother Lambert must not be forgotten. But this physician whom natural aptitude with study strengthened by practice has rendered skilful and celebrated among the people, our physician, I repeat, is seventy years of age, and seeing him worn out by fatigue we must think of providing a substitute. This is a work that cannot be abandoned for our influence in great measure depends upon it.

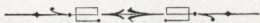
One consideration must not be passed over. Rising from its ruins, in less than thirty years, Akbes has seen its Christian population increase threefold. The situation of this village and its mild climate ensure to it a much greater extension. The change of the seat of the local government (sub-prefecture), is spoken of, and the transfer is very probable. This too will add to the importance of Akbes.

Besides, the existence of two French establishments (Missionaries and Trappists), will attract to this centre the numerous small Christian populations scattered, by necessity or fear, throughout the Kurd or Turkish villages. These returns are already more numerous. What may we not expect when La Trappe, completely installed, works its wonted good? Charity will then fulfil her office, so powerful and so efficacious. May the hour be not far distant.

Be pleased to believe me, etc.,

AUGUSTE MALAVAL.

AFRICA.



ABYSSINIA.

Letter from REV. E. COULBEAUX, *Priest of the Mission to* REV. A. MILON, *Secretary General of the Congregation.*

Gouala, April 10, 1899.

REV. AND VERY DEAR CONFRERE,

The grace of our Lord be with us for ever!

Evening before last, on my return from a visit to ras Makonnen, I found awaiting me your letter of March 13th, which had been brought by the courier of Addi-Caieh. I answer immediately on account of the commission which it contained...

In our part of Ethiopia, public affairs are undergoing a momentous change in the substitution of the concentrating power of Choa, to the autonomous government ruling the Tigré by means of a vassalage more or less effective. The evolution is even now in process and is the outcome of the astonishing prestige which Makonnen has acquired by his skilful management, rather than by the number and value of his troops. Of this fact I have been witness during the three days just spent with him in his camp at Haozen. His natural ability and tactfulness enable him to carry his plans through with such tranquillity and calm, that the turbulent Tigreen is overpowered by amazement. All these warlike nations are, as it were, hypnotized; doubtless, a Déroulède is needed to break the enchantment, for they might easily enough exterminate the small number comprising the troops with which Makonnen imposes upon

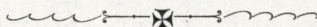
4*

them. To-day, Monday, he goes, probably, to Adour to have an interview with the Erythrean authorities, that he may proceed to the execution of his project of settling his territorial limits: Cicco-Dicola, the minister plenipoten- tiary, is daily expected by the ras.

I am, etc.

E. COULBEAUX.

SOUTHERN MADAGASCAR.



Letter from MGR. CROUZET, Vicar-Apostolic.

Farafangana, Feb. 6, 1899.

It is ever the same! Our Vicariate of the South holds always some surprise in reserve. Among these may be found incidents most agreeable and consoling; others, not to be included in the present discussion. You shall judge for yourself.

On a fine Sunday in September, 1898, a small vessel, rival of the *René* of dramatic memory, 30 ft. long, makes a solemn entrance into our roadstead of Fort-Dauphin, casts anchor, and Father Castan is in our midst. Our confrère is from Tullear. He will remain one week with us, then re-embark upon his *pacifique* (I forgot the capital *P*) and return to his mission for the glorious festivities of Christmas... Very simple, is it not!

The *Pacifique* has a cargo of salt; profiting by a favorable wind, she moves off in the direction of Farafangana, 80 miles to the North,—the distance is not great. One, two, three, weeks elapse and, by dint of waiting, Father Castan grows impatient. At last! a sail, the vessel is sighted. The *Pacifique* returns but in dire distress. The vessel could not get beyond St. Lucia, furthermore, she

sustained damages, and was obliged to return to port without having put in anywhere. Father Castan contemplates the steamer moving over the waves, heaves a sigh and asks when and how he is to get back to Tullear.

At length he sets out, but obstacles dispute his departure. At Farafangana he joins an official caravan. By the land route he will go up to Tianarantsoa, then descend by Jahosy as far as Aussazoabo, thence, make his way over the western coast. Here is a journey of from twenty-five to thirty days, wherein he will encounter difficulties of every description.

I have not told you how it happened that Father Castan who was at Fort-Dauphin could profit by a favorable opportunity to reach Farafangana; I shall explain:

My confrères, Fathers Lasne and Bluchean took possession of this post, May 10, 1898. Up to this time it has been impossible to pay them a visit; there is neither steamer nor means of traveling along the coast, as circumstances render it desirable to do. A French Company, making arrangements for the establishment of factories, has a steamer in its service. On Jan. 27th, the administrator offers to take me to Farafangana. I eagerly accept the invitation having for my companion Father Castan who will go as far as Diego-Suarez, that from there he may take a conveyance and descend along the western coast. All this is rather complicated and I ask myself if you will be able to follow me? On Jan. 28th, therefore, not on the 27th, we setsail. An immense multitude throngs the Fort overlooking the sea. Father Vervault and his musicians Father Bertrand and his students, the native troops, European soldiers, the authorities,—none are missing. I hasten to add that this demonstration is not on our account. It is exclusively intended to honor Captain Brulard who is bidding us farewell. The entire population is anxious to manifest its regrets at the departure of our old commander

whose administration entitles him to our grateful and lasting remembrance.

The name of Captain Brulard will be inscribed among the noble benefactors of the Mission; he has long since distinguished himself as one of those who deserve mention for energetic and devoted services rendered to France.

The *Ville de Riposto* is the name of the steamer whereon we embark.

The stern holds a small cannon; never yet had its report been heard: this time the artillery spoke and from the steep rock above the shore the thunder of Father Ver-vault's brass band and big drum replied.

The smooth sea and azure sky made delightful the little voyage which, as usual, we had placed under the protection of the Blessed Virgin; do we not glide into the tribulations, which from the first turn of the helix, seize upon certain passengers disturbing the equilibrium of those stomachs that lack the *œs triplex*?

As if with one bound, we arrive, Sunday, Jan. 29th at six in the morning. The dawn finds us on the deck where extended upon our chairs, we had tranquilly passed the night. We scan the coast which appears in its uniform nudity, and, piercing the horizon, our eyes discover from the zinc roofs of Farafangana the scintillations of the first rays of the sun.

Without the slightest misgiving, his eyes fixed upon the chart, the commander is directing the manœuvre. The ship leans eastward, slows off, until the motion becomes imperceptible, in a moment or two more, the cry: "Cast anchor!"

Good Brother Peter Renaudin, who makes all these journeys with me, attends to our valises, whilst I take leave of the officers aboard. Suddenly, a dull indefinable sound startles us, the noise is strangely suggestive of the justling of old iron, or a dance of heavy kettles..., one looks

at the other; each, with the eyes only, questioning his neighbor: the reality forces itself upon us, the vessel has stranded, and the rattling and creaking are caused by violent concussion. We catch at anything that offers resistance ropes, masts, etc., and in order not to roll from starboard to larboard, we stretch out our arms and having secured a support for the body, are enabled to maintain somewhat of an equilibrium,...a wheezing sound, a jet of steam, and then...all is quiet. The vessel is as it were seated...Needless to say that with Father Castan we prepared to give the holy absolution if the catastrophe had not been averted. I must acknowledge that, *in petto*, I had already taken my little personal measures.

Every one, from the commander to the passengers, all the officers, preserved an admirable coolness; the large life-boats had been lowered, all precautions brought to bear against a disastrous issue: no one failed in his duty.

There was indeed reason to fear, for the danger was real, not imaginary.

The *Riposto* had run upon a reef of coral that could not be pointed out upon any map.

At the first stroke, the side-planks had given way; the machine-room was inundated. The machinist had barely time to slacken steam and reach the deck. We asked ourselves whether the vessel might not slip from the reef and spring-a-leak, or, whether, yielding to the pressure of the influx of water, it might burst asunder? We were, moreover, warned to be on our guard against the possible fall of the pulleys, or even of a mast. Certainly, our good God protected us; for we had not the least accident to deplore. Every one understood that Divine Providence had stretched forth His arm to aid us. In this situation we remained for two hours awaiting the huge decked-barges in which alone we could pass the bar. I hope that you will believe me when I tell you that the time appeared long.

At half-past nine Father Blucheau comes alongside the stranded vessel. He knows nothing of the accident. Bravely he steps on board. Soon all the baggage is deposited in the immense barge which he has brought; the passengers follow immediately, and at half-past ten we are on land.

The commander of the *Ville de Riposto*, with an officer, was the last to come ashore about two in the afternoon; assist us, I beg you Rev. and dear Confrère, to thank our good God. It might have been our fate to be left there, as the sailors say, to realize a heavy loss in our speculation, but we barely escaped.

Every port along the Eastern coast will shortly possess its sea-waif, not to mention the countless sailors lost each year, the wrecks denting the shores, like a dark spot. At Vatomandry, in the distance, may be seen an enormous mass having the appearance of a cretaceous giant. It is an English steamer turned upon the side. At Fort-Dauphin, the *La Peyrouse* is the sport of the waves that engulf it; and, at Farafangana, the *Riposto's* sad profile juts out through the fog.

Fathers Lasne and Blucheau are familiar with the difficulties of a foundation in a foreign land,—a land where many things are found wanting. They had, first of all to seek a roof to shelter them. A Malagassy hut composed of three apartments to serve the purposes of lodging, church and school was placed at their disposal. Later, they secured a grant of land sufficiently extensive for our works. They are now constructing a residence at least convenient if not comfortable. They have succeeded in getting two large cabins which have undergone certain modifications, and will be consecrated, the one to divine worship—a temporary chapel; the other to the reunion of one hundred boys who with great eagerness, repair daily to the French school.

So much has been achieved by our confrères just beginning the difficult work of the missions in our region; but here is only one point gained. The native centre formed around the city—properly so called—is much more considerable, and the environs present a population still more dense. Had we coadjutors we might easily open schools wherein the attendance would reach several hundreds.

I am yearning for the possibility and the permission to install our sisters. They could take charge of the little girls who seem to multiply and about whom no one has any concern. Let me repeat here my old, my very old refrain: Laborers and pecuniary resources.

Help me, I beg you, to find both.

Recommending myself to your prayers. I am, in the love of our Lord,

Your devoted

† J. CROUZET, C. M., *Vic. Ap.*



CENTRAL AMERICA.

COSTA RICA.

Letter of Mgr. BERNARD THIEL, of the Congregation of the Mission, Bishop of Costa Rica, to VERY REV. A. FIAT, Superior General.

San Jose, Nov. 16, 1898.

MOST HONORED FATHER,

Your blessing, if you please!

Your letter of 30th ult., to Father Birot, gives me occasion to send you once more some items concerning the works of our confrères in the Republic of Costa Rica.

These works are: the seminaries, the parish or mission of Limon, the Indian mission at Talamanca and the mission of the parishes of the interior.

I begin with the last-named:

1. In 1892 Father Birot came here from Guatemala, to give the sisters' retreat. As he appeared willing to remain with me for a while, I had him put up at my house and confided to him the missions in the parishes, especially the most abandoned and the most central. From that time he has been occupied in these duties.

The result of his labors in the mission:

1894:	1,588	Confessions,	1,439	Communions.
1895:	2,534	—	2,127	— 412 Sermons.
1896:	2,838	—	2,119	— 149 —
1897:	2,885	—	2,800	— 420 —

Besides all this, he has preached six ecclesiastical retreats, two months of the Rosary, retreats for men, retreats for the sisters, and in 1896 and 1897, he rendered me great

assistance in checking the Protestants who make strenuous efforts to pervert Catholics.

When I was in Paris, in 1893, you inquired about Father Birot and as I mentioned to you that I would be very glad to have him with me, you kindly authorized me to employ him in the missions and similar works. Father Birot is now in his seventieth year; he has had a serious spell of illness within the past three months, and only now begins to recover his strength. He is esteemed and beloved by the government and by the people; his efforts against the Protestant propagandists have made him especially popular. I have confided the priests' retreat for January next to him.

2. The Indian mission at Talamanca has, since 1895, been intrusted to Father Krautwig, and a brother companion. This mission was founded in 1590, by the Franciscans of the strict observance. Later, in 1689, the Recollects began to take charge. In 1709, the Indians rose, assassinated two priests and several Spaniards; in consequence of this the work was abandoned. 1882, I personally inaugurated the labors of this mission. I baptized three hundred Indians; but, not having subjects to carry on the work I was forced to relinquish it. In 1895, Father Krautwig devoted himself to the evangelization of these poor Indians; Here is the summary of his labors:

1895:	91 Baptisms,	3 Marriages.
1896:	95 —	18 —
1897:	349 —	80 —
1898:	327 —	96 —
Total	862 Baptisms.	197 Marriages.

There still remain in the divers tribes 329 pagan Indians. Father Krautwig has built three churches and two residences for the Missionaries. The population confided to his pastoral zeal exceeds 2,000 Indians, scattered over a

territory whose area is equal to one half that of Belgium ; a rough uneven soil covered with immense virgin forests and indented by large rivers, very rapid and dangerous. A Missionary's life is one continued struggle against death.

In January, 1899, this mission will be given over to two young Missionaries appointed by the Very Rev. Visitor of the Province, who has authorized me to occupy Father Krautwig in other fields of labor.

3. The mission of Limon has its centre at Port-de-Limon which is the extreme limit for the vessels of the Transatlantic Company which leave St. Nazaire for Colon and Central America. It extends over 62 miles of railway from the port to the centre of the Republic. This whole country, twenty years ago, was one vast wilderness, and now large farms may be seen along both sides of the railroad. The population is composed of 4,000 Catholics and the same number of Protestants. This section appears to be the arena chosen by Protestants for the dissemination of the divers creeds of England and the United States. Thanks to the unceasing efforts of our confrères, the Catholics are sustained, and so far, I have the consolation of knowing that not one of them has lost the faith; on the contrary, we have, annually, at least thirty conversions from Protestantism, and during the present year they have reached a higher figure.

Summary of the labors of these Missionaries:

1894 (closing months): 93 baptisms, 5 marriages, 55 confessions, 120 Communion, 67 sermons.

1895: 106 baptisms, 11 marriages, 495 confessions, 841 Communion, 291 sermons.

1896: 79 baptisms, 13 marriages, 512 confessions, 650 Communion, 521 sermons.

1897: 98 baptisms, 11 marriages, 726 confessions, 912 Communion, 207 sermons.

4. The two seminaries are a source of great consolation

to me; the number of pupils does not diminish: vocations to the ecclesiastical state, so rare in America, are on the increase, so that it may be said they are indeed the hope of the Church in Costa-Rica.

I have sketched for you the labors of our confrères at Costa-Rica. They are charged with the most difficult posts: the missions of Limon, of Talamanca and of the interior; also the most important: the seminaries. Our good God visibly blesses their labors.

With regard to the seminaries, the Congregation concluded a contract in 1893; but the contracts for the missions of Limon, Talamanca and the interior have not yet been signed. The conditions for the maintenance of our confrères are very acceptable.

In conclusion, I thank you again, for all the favors you have granted to the diocese of Costa-Rica, and beg that you will not lose interest in our affairs.

I am, in the love of our Lord and His Immaculate Mother, Most Honored Father,

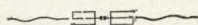
Your devoted Son,

† BERNARD AUGUSTE, C. M.,

Bishop of Costa-Rica.



SOUTH AMERICA.



BRAZIL.

Bahia, Nov. 15, 1898.

MOST HONORED FATHER,

Your blessing, if you please!

You will, no doubt, be gratified to receive a few lines giving an account of the missions of Brazil, the cherished work of our Holy Founder, and I fear not to add, one of the most beautiful to be found in our Little Company.

For one year I have been employed in the missions with the worthy Father Colombet, and I thank God for the favor of being allowed to labor in His vineyard: I am perfectly satisfied, although, as you are well aware, our missions in Brazil are very laborious and painful, naturally considered: the conveniences which poor nature claims must be relinquished.

After an absence of six months we have just returned home to recruit spiritually and corporally. During the past six months we gave six missions in the most remote sections of Bahia bordering on the States of *Goyaz* and *Piauhy*. We traveled over five hundred Brazilian leagues, which are estimated at three and a half miles each, partly by rail, partly by water, on a steamboat, not unlike the fly-boats of Paris; the river *San Francisco e Rio Grande* must be crossed in a canoe; but, seated upon the back of a mule, one makes the least interesting portion of the journey. It is during such days that the Missionary must exercise himself in the practice of mortification. To travel under a tropical sun, through deserts or places inhabited only by bears or other savage animals, without a drop of water to cool one's parched lips, to sleep on the bare

ground under the canopy of heaven, exposed to the elements and completely at the mercy of swarms of mosquitoes, whose sharp buzz and piercing sting are both annoying and painful to the weary traveler. As to provisions,—that the supply may not fail before the end of the journey, one must be a good mathematician, familiar especially with the rule of practical, daily division. On the 2nd of last September, with our mules, we journeyed from 3, a. m., until 5, p. m., without meeting a single human habitation. Towards noon, we dismounted for a moment's rest, awaiting our companion who was to bring with him an india-rubber wallet containing water; unfortunately, he missed his way and we met only at three in the afternoon. Alas! not a drop of the precious water was left to relieve our thirst. Finally, about five o'clock we perceived a house; the inmates had fled on account of the drought which is very great, and is general this year in Brazil. In some places where we have given missions no rain has fallen for two years; these droughts impoverish the soil.

But, Most Honored Father, the heart of the Missionary rejoices and he forgets all these fatigues, all these privations, when, after his journey, the mission opens. I need not describe our receptions, for in our travels it frequently happens that we arrive unexpectedly; but when the time of our coming is more or less probable, the inhabitants set out one hour previous to meet us, and we are announced by the noise of petards. Men, women, children, everybody hastening to welcome us, and our escort follows close upon the trot of our mules. The sight of a Missionary is a cause of universal joy. There is no pomp or elegance in all this, but our good GOD delights in souls simple and well disposed. How docile these people are! In their eyes, the Missionary is an angel from Heaven; they obey him as they would obey GOD Himself.

Previous to one of our recent missions at Barreiras, an impostor had invented an apparition of the Blessed Virgin, and the people, with their natural credulity, had walked sixty, even seventy-five miles to see *Nossa Senhora*, the Blessed Virgin, who was baptizing, hearing confessions, blessing marriages, etc. The pastor had preached against this imposture, but he gained absolutely nothing. The government had sent a force of one hundred soldiers, who had succeeded in demolishing the famous sanctuary but could not check the pilgrimage of the curious. Soon after our arrival, having been informed by the pastor, we preached against the doctrines—truly *perverse* and *immoral*—of this pretended apparition; immediately all the people hastened to accuse themselves and to ask pardon for having gone thither; each one wishing to throw into the fire whatever had been brought from that place; and on the last day of the mission the news that the impostor had been captured caused general rejoicing. Another of these brigands, the treasurer, was also arrested. This instance, Most Honored Father, gives you an idea of the authority of the Missionary: when both the pastor and the government were powerless, the Missionary but speaks and he is obeyed. How much good is to be done! The harvest is ready, and there are wanted only good and sturdy laborers to gather it in.

Here is another fact concerning this same place, Barreiras. The people were desirous to have a cemetery. Under our direction, with an indescribable impulse they set about the work, and, at the voice of the Missionary, in a few days all was completed. This cemetery measures 165 feet square. The foundation is of stones which these good people men, women, children, went one mile in search of and carried on their heads. The walls are of brick. In five days, on the wheelbarrow of their skull, they had brought 33, 000 bricks. Oh! Most Honored Father, how

happy I was to be among these brave people and to hear them say; "I am doing penance for my sins, holy Father." Were you yourself among these honest people Most Honored Father, you would weep with them, you would mingle your tears with theirs, you would send them worthy Missionaries who might from time to time reconcile them with the *Good God*.

When we must say adieu before leaving, no one not accustomed to these scenes could refrain from weeping; for the Missionary has present to his mind the sacrifices made by those to whom he is bidding farewell; leaving their homes and undertaking a journey of thirty, forty-five miles, coming even a greater distance, over bad roads, under a scorching sun, being but scantily supplied with provisions, etc. Their spirit of faith, their piety, their sincere affection for the Missionary, all exciting in their favor a true and deep interest. And at the farewell sermon it is most heart-rending to see their tears as they sob aloud. This is indeed painful.

Here is the summary of our labors since I have been with Father Colombet, Nov. 12, 1897, to Nov. 12, 1898; sixteen missions during which we have reckoned:

Confessions and Communions.	18, 745
Baptisms.	966
Confirmations.	18, 810
Marriages.	857

The marriages are generally regarding those who have lived in concubinage.

I have given you a very brief and imperfect account of the missions of Bahia. It must be added, alas! that we are obliged to leave many persons without confession; and during the closing days of the mission if we could multiply the number of confessors, yet would we scarcely suffice for all.

Receive, Most Honored Father, etc.

N...

OCEANICA

PHILIPPINE ISLANDS—LUZON.

MANILA.

Letter from SISTER FLORENTINE CHASCO, *Sister of Charity, to* MOST HONORED MOTHER LAMARTINIE.

Manila, San Marcelino, March 31, 1899.

MOST HONORED MOTHER,

The grace of our Lord be with us for ever!

In my last letter I informed you of what had happened to us on the 5th ult.; but alas! that was but the commencement of still sadder events that render our situation most distressing. After having passed through the horrors of war, we were doomed also to witness those of incendiarism. Entire sections, even whole villages, have been destroyed by fire, and to our great affliction we seen umberless families turned out on the street not knowing where to seek shelter. We have received several of these into our house, where they are fed; but alas! how many others are starving and know not where to look for a roof to cover them.

Every moment we hear the report of cannon and musketry; whilst writing there is a heavy discharge, and from here I can see the fire which has just caught in a neighboring village. Our house is in a locality claimed by the Americans and quite near the scene of action. We are safe, we may believe, for our conquerors are able to control the insurrection; above all, we trust that, as in the past, the Blessed Virgin will come to our assistance. Oh! this good Mother, how she has protected us, and she still sustains us in the midst of our tribulations! It would appear

that she has placed her own seal upon the houses of the double Family, so that they are respected, as well by men, as by the elements.

We have passed sorrowful days, Most Honored Mother, since the bombardment of Iloilo; three of our Missionaries with our sisters and their children had gone to seek refuge at Santa Barbara; only three sisters remained at the college of Iloilo. Thank GOD! they as well as their establishment have been preserved from harm, although only seven houses remain standing, all the rest were destroyed by fire. On the day after the taking of Iloilo by the Americans, one of the three sisters remaining at the college wished to go in search of the others at Santa Barbara. Accordingly she set out; but one, two days went by and she did not return; a servant was sent to inquire the cause, but neither did we get any tidings of him. You may imagine, Most Honored Mother, the anguish in which we lived for twelve days, not daring to send another messenger for fear of some new misfortune. Two of our Missionaries ventured some fruitless efforts, as on our side the Americans and the Indians were still fighting. In our extremity, sisters and children began a novena to Our Lady of the Miraculous Medal, and on the fourth day, I received a letter from Father Orriols, and another from Father Viera announcing that four sisters with the children had already arrived at Iloilo, and that the others were expected on the following day: I have heard nothing further.

We are very uneasy about our sisters at Cebu which has just fallen into the hands of the Americans. It is reported that several houses there have been burned, but the report has not been confirmed. What a situation for these Islands, Most Honored Mother, and how dark and gloomy their future if GOD comes not to their rescue!

On the 11th of last month, twelve of our sisters, with

5*

two of our Missionaries, embarked for Spain, on the steamer *Buenos Aires*, and on other vessels of later date, the fifty sisters who have been obliged to leave the military hospitals. It is sad to see the number of sisters diminish in a country where they are so greatly needed; for unfortunately the faith is not making much progress.

My letter is already very long, but I must not conclude without begging you to obtain for us the precious blessing of our Most Honored Father; we have also need of the help of your fervent prayers and those of our sisters of the Mother-House.

Believe me, Most Honored Mother, in the love of JESUS and MARY Immaculate,

Your very humble and obedient child.

SISTER FLORENTINE CHASCO.

Letter from REV. E. ORRIOLS, Priest of the Mission, Visitor, to VERY REV. A. FIAT, Superior General.

The Concordia (College of Imm. Conception), March 7, 1899.

MOST HONORED FATHER,

Your blessing, if you please!

The Americans having burned the convent and church of this parish, the Archbishop requested us to take charge of the parish, and he has named our confrère, Father Fabar, pastor for the time being. We thought we ought not to refuse. Great good will result to the poor Indians from this circumstance.

On the 11th, 13th, and 17th ult., the sisters who had served in the hospitals embarked for Spain. On the 11th, a band of twelve; on the 13th, twenty-four; on the 17th, twelve, with Fathers Agapit Alcade, Emmanuel Pino,

Dorotheé Gornez, Raphael Torres, and several brothers. It is likely that twelve more sisters with several confrères and brothers will follow these departures.

We feared that we would be obliged to close the Hospital of St. John of GOD, but it has been saved by means of subscriptions amounting to 150,000 pesetas.

By order of the American government the school for girls has been re-opened after having been closed for a year. There is an attendance of eighty girls and twenty boys. The sisters are studying English to be able to teach in this establishment. The American government has also asked for five sisters for the pest-house, they are already engaged in the service of the small-pox cases.

As all communication has been cut off since February, we hear nothing from our confrères of Nueva Caceres. Things go on as usual at Cebu. The sisters are very busy at the college, the hospital, House of Providence, and at the printing establishment. Fathers Quintin Alcalde and Vincent Angulo with four sisters have arrived at Jaro. There are three confrères and seven sisters there. They must all come to Manila before long as they are unable to effect any good among the natives. The seminary here may be regarded as already closed, for all the seminarians who had not been ordained have left; as to those in Orders, the Bishop will probably assign them the convents, as the seminary has no means of support.

Your heart must bleed in reading all these details: the sad reality overwhelms me with grief.

All our confrères and sisters offer you the tribute of their respect, and recommend themselves to your prayers.

I am, etc.

EMMANUEL ORRIOLS.



OUR DEAR DEPARTED

OUR MISSIONARIES:

- Brother Michael Conflitti, Monte Citerio, Rome, June 7th; 72 years of age, 41 of vocation.
 Brother Othon Strauch, Mother-House, Paris, June 14th; 67 years of age, 46 of vocation.
 Rev. Arsenius Vuillemin, Pernambuco, Brazil, May; 64 years of age, 45 of vocation.
 Rev. Prosper Hamard, La Teppe, France, June 28th; 64 years of age, 42 of vocation.
 Rev. Father Tchu, China, June.
 Brother James Matthysen, Cleric, Mother-House, Paris, July 26; 22 years of age, 2 of vocation.
 Rev. Lawrence Esteban, Madrid, July 23; 78 years of age, 45 of vocation.
 Rev. Augustine Acquerone, New Orleans, La., Sept 18; 84 years of age, 57 of vocation.

OUR SISTERS:

- Sr. Melania Sarda, Montolieu, France; 22, 3.
 „ Maria Goni, Valdemoro, Spain; 26, 6.
 „ Petra Calvo, Madrid; 37, 10.
 „ Maria Duarri, Valdemoro, Spain; 28, 9.
 „ Octavia Monier, Paris; 63, 35.
 „ Julia Morel, Socx, France; 28, 6.
 „ Blanche Beaufls, Barcelona, Spain; 38, 11.
 „ Maria Desachy, Bruay, France; 60, 43.
 „ Josephine Rimondi, Turin, Italy; 51, 28.
 „ Aimee Hippeurt, Royan, France; 80, 55.
 „ Elizabeth Prost, Gimont, France; 63, 44.
 „ Frances Maxe, Autun, France; 62, 36.
 „ Marie Ellis, Pont-Saint-Esprit, France; 75, 50.
 „ Marie Faure, Mother-House, Paris; 56, 36.
 „ Rosa Ballaro, Valencia, Spain; 30, 7.
 „ Maria Alvarez, Valdemoro, Spain; 22, 4.

- Sr. Marie Pays, Alexandria, Egypt; 61, 42.
 „ Marie Revel, Bordeaux; 53, 33.
 „ Anne Le Gros, La Pom ne, France; 48, 28.
 „ Marie Dulau, Carcassonne, France; 54, 32.
 „ Maria Bon, Montolieu, France; 76, 50.
 „ Marie Sthummer, Clichy, France; 55, 26
 „ Marguerite Garnier, Constantinople; 59, 29.
 „ Rose Vildel, Albacete, Spain; 52 30
 „ Eliza Michard, Saint-Etienne, France; 38, 8.
 „ Sainte Blain, Clichy, France; 41, 20.
 „ Alexandrine Lebrun, Rouen, France; 66, 47.
 „ Juliana Kindler, Vienna, Austria; 26, 7.
 „ Gabriella Broussouze, France; 66, 43.
 „ Marie Hachel, Vienna, Austria; 29, 8.
 „ Marie Bezot, Paris; 64, 34
 „ Annie Convert, Hazeebrouck, France; 65, 42.
 „ Jane Morris, Sedan; 65, 47.
 „ Marie Saint Antoine, Rio de Janeiro; 83, 56.
 „ Petronilla Delhez, Ans, Belgium; 32, 6.
 „ Marie Palforer, Val-de-Grace; 76, 51.
 „ Frances Birabent, St Eugene, France; 80, 59.
 „ Frances Pel-Labourdette, Gaillac, France; 48, 22.
 „ Theresa Skerbis, Idria, Austria; 22, 4.
 „ Carmela Fratantonio, Naples; 22, 9 mos.
 „ Anastasia Mc Devitt, Troy, N. Y., U. S.; 37, 13
 „ Mary de Sales Tyler, Central-House, Emmitsburg, Md, U. S.; 95, 72.
 „ Joannes Turley, Central-House, Emmitsburg, Md., U. S.; 79, 50.
 „ Bernardine Muth, Point Pleasant, N. J., U. S.; 46, 17.
 „ Mary Frances Mc Court, Buffalo, N. Y., U. S.; 59, 39.
 „ Beatrice Duffy, Washington, D C., U. S.; 70, 52.
 „ Eleanor Brady, Saginaw, Mich., U. S.; 44, 13.
 „ Benedicta Kervick, New Orleans, La., U. S.; 47, 27.
 „ Annie Sheahan, New Orleans, La, U. S.; 61, 40.
 „ Mary Ellen Bracken, San Francisco, Cal., U. S.; 28, 3.
 „ Mary Gertrude Balfé, Central-House, Emmitsburg, Md, U. S.; 73, 56.

R. J. P.

FAVOR.

ATTRIBUTED TO THE INTERCESSION OF

VEN. LOUISE DE MARILLAC.

In November, 1898, I was stricken with a very serious malady which in a few days reduced me to the last extremity. The physicians urged that in my case there was no time to lose, and I was accordingly prepared for death. After the administration of the Sacraments for the dying, I felt inspired to commend myself to our Venerable Mother Louise de Marillac.

On the 29th of November, the sisters and the orphans of the house, full of confidence, began a novena in honor of our Venerable Mother.

From that date I began to grow better and the improvement continued until to-day, when I am able to resume my duties. In fulfilment of my promise, I come to discharge my debt of gratitude towards our Venerable Mother.

SISTER G...

Sister of Charity.

FAVORS

ATTRIBUTED TO THE INTERCESSION OF BLESSED JOHN GABRIEL PERBOYRE, AND OFFERINGS MADE IN HIS HONOR TO THE MOST NEEDY MISSIONS OF THE DOUBLE FAMILY OF ST. VINCENT DE PAUL.

Eure, May 24, 1899. Gratitude to Blessed John Gabriel Perboyre for a successful examination 2fr.—Seine-Inferieure, May 26th For several favors obtained. \$2.60.—D. (Landes), June 1st. For the Work of Blessed Perboyre and

thank-offering \$3.—M. (North). Favor obtained.—Pas-de-Calais, June 10th. Gratitude, for the missions of China. \$10.—A. (Belgium). A cure attributed to the Blessed Martyr. \$20.—Belgium, June 12th. Having obtained the favor I have so long prayed for, I hasten to send you the sum of \$40. promised for his Work".—Paris, June 15th. For a happy death 4fr.

Paris, June 15th. Successful examinations.\$1.—S. V., June 15th. Cure obtained. 2fr.—Paris, June 16th. Anonymous. In thanksgiving \$10.—Paris, June 18th. For a cure and petition for examinations \$1.—Brazil. A favor obtained. \$2.—Herault, June, 18. Thank-offering \$1.—Côte-d'Or, June 23. In honor of Blessed John Gabriel for the works of China.—Seine-et-Marne, June 23rd. Thanksgiving \$2.—Paris, June 25th. A favor; R. B. For the missions. 3frs.—L. M., June 30th. Thank-offering. \$4.—Paris, July 2nd. Cure and petition. \$4.—B., July 2nd. "At the opening of the Novena to Blessed John Gabriel, the patient began to improve, and is now fully restored. \$1.—P. July 4th. A Cure. 50 centimes.—Appietto (Corsica), July 4th. "Captain S...was very ill; for eight days he had not been able to retain any nourishment and could not rest day or night. Relief was obtained as soon as our Blessed Martyr was invoked." \$1.—

A. "Blessed Perboyre continues to bestow favors upon us in regard to the examinations which have been successful; the sister in charge sends, as she promised. \$1.—La Neuville, July 6th. Thank-offerings from four persons for the missions. 6frs.—Pas-de-Calais. Successful examinations. 2frs.—Several favors obtained by four persons. \$6.50.—Tours. Sisters of Charity, Rue Sainte Marthe. \$6.—

BOOK NOTICES.

110. *La Lengua Quichua* (Dialecto de la Republica del Ecuador), por Juan M. Grimm, sacerdote de la Mission. Fribourg in Brigau. Herder, 1896. One vol. in-12.

The *Quichoa* language is the idiom spoken by the Indians of the Republic of Ecuador. More than 500,000 of them speak no other; hence, it is greatly to be desired that the Missionaries learn to make use of it. Father Grimm, Priest of the Mission, professor in the ecclesiastical seminary of Quito, has compiled a *Quichoa-Espagnol* grammar and a dictionary. The work was a very difficult one, for there are no writings in *Quichoa*; therefore, he was obliged to find equivalents for the pronunciation.

In his preface the author quotes, very appropriately, the beautiful thought of St. John Chrysostom: "So great a part of the evangelical seed, which is the word of God, is lost! With what courage should we not employ every means in order that this seed of salvation may be received and preserved in the souls of the faithful."

III. *Le Origini della Societa di San-Vincenzo de Paoli* (Origin of the Society of the Conferences of St. Vincent de Paul), by Mgr. de Martinis, C. M., titular Archbishop of Laodicea. Naples, 1898. One vol. in 18, 254 pp.

Mgr. Martinis, from time to time, interrupts his ordinary erudite and laborious researches, thanks to which he has published the precious Bullary of the Propaganda. He is a contributor to the Library of St. Francis de Sales, established at Naples, for the gratuitous distribution of good books, in which library his new work may be found. Therein he gives the origin of the celebrated association known as Conference of St. Vincent de Paul, which sprang from the charitable zeal of a few students in France, in 1833. The life of St. Vincent de Paul, written in Italian by Cesari, and a notice on Ozanam founder of the admirable Conference of St. Vincent de Paul, make the work doubly interesting.

112. *Ephesus or Jerusalem; Tomb of the Blessed Virgin*, by Gabrielovich, Paris and Poitiers, Oudin, 1897. In 8 of x-148 pp.

Is the Blessed Virgin's Tomb at Jerusalem or at Ephesus? This is the problem. In the pamphlet *Panaghia Capouli* (See *Annals*, vol. IV, p. 159), the author is in favor of Ephesus; he now brings to bear, in an able

manner, the arguments upon which his opinion is based. He is forced to admit that many of the objections supporting the contrary opinion still subsist, and the care with which he meets these difficulties proves that he is aware of their importance.

113. The very remarkable work entitled *Life and Works of Rev. A. de Laborie, Prior of Notre Dame du Puy, at Figeac* (in-12, anonymous Printing Society of Villefranche, of Rouergue, 1896), contains interesting details on the Seminary of Figeac, which was directed by the Lazarists at the epoch of the Revolution.

A venerable priest, Rev. Antoine de Laborie, born at Martel, in Quercy, 1623, and who became prior of the Abbey of Notre Dame du Puy (1658), entering into the movement set on foot for the formation of the clergy, organized a seminary in this city (1670); he soon erected an edifice suited for young clerics, near the church of Notre Dame du Puy (1680), and the work written by Abbe Massabie gives curious details on this subject.

"The seminary was directed by a Community of ecclesiastics, founded by the zealous Father de Laborie. "In 1736, his priests were affiliated to those of St. Vincent de Paul. The spirit, the Rule, the duties were identical. From that date, until the Revolution the Lazarists directed the seminary." (p. 144.)—The seminary is still standing (1896), but has become the municipal college (pp. 236, 237), and the edifice has undergone many transformations.

Father Massabie's valuable work has maps throughout, also a fine view of Figeac.

114. In the excellent *History of Versailles*, by J. A. Le Roi (Versailles, Paul Orwald; 2 vols. in-8), may be found many items of interesting information relative to the works of the Missionaries who had two establishments in that city prior to the Revolution: *Notre Dame* and *St. Louis*.

In 1674, the King requested that the Priests of the Mission be sent to take charge of the parish of Notre Dame and the chapel of Glatigny: in 1682, he petitioned for six other priests, six clerics and two brothers for the service of the castle chapel. They lived in Community and in 1686 took possession of the large edifice erected for the Mission (See Vol. I. p. 132).

In 1727, the Congregation accepted the charge of the church St. Louis, built in 1725 and which was erected into a parish in 1734 (Vol. II., pp. 147, 214). In 1730, when it was decided that a parish church be erected in the St. Louis section, wishing that a house of charity be also established there, and being desirous of securing to it a revenue, the king donated to the parish of St. Louis, a portion of land situated between the limits of Rue Satory and those of Potayer (now Rue Satory, nos. 36 and 38). Part of this land was successively ceded to and sold by the parish. There remained two gardens; the one belonging to the Missionaries of St. Louis, the other to the Sisters of Charity of the said parish; these gardens were sold in 1786 to Monsieur, the king's brother, afterwards Louis XVIII., for

1,500 livres rent—Twelve Priests of the Mission served St. Louis parish. In 1760, a new dwelling was erected for them; it is now the bishop's residence. The church had been completed in 1754; it was thither that, on May 4, 1789, the procession of the States—General repaired; there likewise, June 22, 1789, the deputies met to whom the hall of Jeu de Paume had refused admittance. Closed to divine worship in 1793, the church of St. Louis is now the Cathedral of Versailles.

115. *History of the Latinity of Constantinople*, by M. A. Belins, consul-general of the embassy from France to Constantinople, merits to be noticed here (2nd ed., revised and continued to our time by Rev. P. Arsene de Châtel, ex-Provincial of the Capuchins at Paris. Picard, Paris, 1894. 1 vol. in 8, 548 pp.) Herein are set forth very accurate details on the works of the Missionaries and the Sisters of Charity, and the condition of their establishments until 1893.

It is at once evident that the author is acquainted with the subject which he places before the reader—he has been Prefect Apostolic to C. P.—and he is provided with all the information that can make him an authority. The Children of St. Vincent de Paul cannot be otherwise than gratefully appreciative of the testimony which he renders to their zeal.

116. *Correspondence of the Beys of Tunis and the Consuls of France with those of the Court*, by Eug. Plantet, attaché to the Ministry of Foreign Affairs (Paris, Felix Alcan, 1893, 1894, 1899), 3 vols. in 8, is the fruit of patient and intelligent research. This work will be one of the most useful and most prolific sources of evidence to be utilized in the history of the proceedings of France in Tunis. An introduction placed at the head of each of the volumes sketches this history in a style most interesting and with great literary talent. We find there also valuable information for a History of the Mission,—notably the numerous letters addressed to Mr. John Le Vacher or written by him.

117. The conquest and colonization of the Island of Madagascar by France has imparted a special zest in regard to studies upon this Island. The most recent of these studies, that of Mr. Arthur Malotet, well deserves mention: *Etienne de Flacourt or the Origin of French Colonization at Madagascar* (Ernest Leroux, Paris, Rue Bonaparte, 28. 1 vol. in 8).

Apart from the topographical and historical information constituting a large number of modern publications on Madagascar, in the new work on Flacourt will be found a most accurate and well-ordered appreciation of the conduct of the first governors both in an administrative and political point of view. It is clear that from these standpoints, as likewise where religion is concerned, the author has advantageously studied the relations of the Missionaries sent by St. Vincent de Paul to Madagascar and who rendered valuable assistance to Flacourt. These relations are given almost entire in the volume of the *Memoirs of the Congregation of the Mission*, relative to Madagascar.

The first governor sent by France to this large Island, was Pronis, a Protestant. The choice was most unfortunate and is almost inexplicable. Pronis was a sectarian and therefore failed miserably in his mission of colonization. In his every act he betrayed the "veritable pirate," and it became necessary to recall him from the midst of the general revolt which he had created.

Although Flacourt evinced more intelligence and more honesty, yet he was somewhat wanting in both these qualities. Whilst we admit that he bore the consequences of his predecessor's faults it must be owned that he was guilty of considerable ones himself. He might have turned all to profit had he been less indifferent about acting upon the counsels, concerning loyalty and mildness, given by Father Nacquart. Mr. Malolet insinuates, here and there, that Father Nacquart's temperament inclined him to be rather inflexible upon religious matters; alas! it were more in keeping with the writer's purpose to have said that on such questions, as well as on those regarding political integrity and morality, Flacourt was not sufficiently so. "It is incontestible that in setting an example of disloyalty and inhumanity to a people that had already too much reason to mistrust Europeans, he, in his turn, contributed to render the task of his successors more arduous." (p. 299.) Unlike Pronis it is true, his misrule was not carried out on system, but he was rather influenced by humor or a lack of principles more elevated or more firm.

Consequently, we must, according to the judgment of the author—and his appreciation, appears well founded—commend Flacourt's political views: he has strengthened the claims of France and extended her territory in S. E. Madagascar. From an industrial standpoint and in the material work of colonization, Flacourt "met with little better success than Pronis" (p. 293). "Religious colonization secured more desirable results; but this was owing to the zeal and mildness of Father Nacquart, and despite Flacourt's system of intimidation" (p. 283).

Mr. Malolet's book is a work replete with solid information and well written; it has moreover, a true political bearing.

118. In the *Study on St. Francis de Sales as a Preacher*, which serves as an introduction to one of the volumes of the new edition of the works of this Saint, Dom B. Mackey O. S. B., very wisely adjudges the reform effected in sacred oratory to the epoch of the Blessed Bishop of Geneva and St. Vincent de Paul. They discarded literary subtilities, the display of mythological quotations and superabundance of comparison. On this occasion, referring to the literary reform, the author makes St. Vincent de Paul a disciple of St. Francis de Sales.

Perhaps the learned literary editor has strained the point a little; and even in discriminating between the early sermons of St. Francis de Sales and those of a later epoch, it might be difficult to prove that the saintly Bishop of Geneva could be presented as the model of that literary sobriety and oratorical strength, so completely inimitable, which the learned editor would

fain portray. St. Francis de Sales and St. Vincent de Paul held similar views for the reform of Christian preaching; but we believe that, in his theories and the practice of his preaching, St. Vincent de Paul drew, rather from his own principles of faith regarding apostolic simplicity and his naturally grave and resolute temperament, than from the influence of his amiable friend, the qualities for which he is distinguished. "As the style is the man," we may presume that the style, so firm, concise, at times very expressive, but never redundant, of St. Vincent de Paul, reflects rather the wise and so discreet "Mr. Vincent" himself, than the literary influence of his amiable contemporary, Francis de Sales. On St. Vincent de Paul and Preaching, read Maynard: *St. Vincent de Paul*, His Life, etc., Book VI., Chap. I.; and in the beautiful work of Mr. Arthur Loth, *St. Vincent de Paul, and His Social Mission*, the learned study on preaching. Dom Mackey has yielded, we think, to the almost inevitable propensity of biographers and apologists; St. Francis de Sales has his own share of glory and merit so that it is not necessary to exceed in his favor the just limits established by facts.



GENERAL HISTORY

OF THE CONGREGATION OF THE MISSION

BY REV. CLAUDE-JOSEPH LACOUR.

1660—1731.



BOOK III.

GENERALSHIP OF VERY REV. EDME JOLLY,
THIRD SUPERIOR GENERAL OF THE CONGREGATION.

1673—1697.

144. Continued.—As above remarked, Father Jolly manifested his profound attachment to the doctrines of the Church when she condemned the dangerous writings of the Quietists; he gave new proofs of the same, when the archbishop of Paris censured the seven volumes of the *New Library of Ecclesiastical Authors*, compiled by Dupin, a young Doctor, rather bold in expressing his opinion and passing sentence upon the genius and works of the Fathers. A warrant from Parliament and a declaration from said Doctor Dupin, called attention to the danger. The General of the Congregation sent to the Houses a circular letter dated May 18, 1693, wherein he says, that this censure having been made with great care and exactitude, and said declaration containing an abridgment of the chief errors into which the author had fallen, but which the latter admitted and retracted, he sent the full account to the different Houses, that those possessing this work might set it aside, its perusal being prohibited as dangerous.

"We should apprehend nothing so much", adds, the General, "as to permit ourselves to be allured by curiosity and the desire of novelties, both as regards morals and doctrine; this censure must be read in public, together with the declaration and the warrant, and said book must be placed under lock and key, like other prohibited works."

He wished the same precaution to be taken in regard to all other writings in the least degree doubtful. For this reason, he at first mistrusted the celebrated book of *Moral Reflections* on the New Testament appearing at the same period, written by Père Quesnel. The production afterwards became noted and was condemned with one hundred and one propositions extracted therefrom, by the Bull, *Unigenitus*. Father Jolly's successors have ever followed the same practice: addressing to the Houses of the Company the various decisions of the Church, after the condemnation of certain writings.

§ 23. Labors of the Fifth General Assembly in 1692.

145. *Postponement of the Sexennial Assembly;—Convocation of the Fifth General Assembly 1692.—Discussion of the Decree regarding precedence of the Assistants.*—It was Father Jolly's intention, conformably to the Constitutions, to call a Sexennial Assembly six years after the last General Assembly which, as we have seen, was held in 1685. But wars having arisen, traveling became very difficult, especially for delegates from Italy and Poland. Therefore, the project was dropped.

December 18th, 1690, Father Jolly wrote as follows to the Houses of the Company: "Our Visitor of Italy wrote me a few months ago, in regard to the Sexennial Assembly to be held next year; he says, if the war continues it would be ill-advised for deputies to leave Italy, on account of the rupture with the duke of Savoy, and because the Piedmontese, who are numerous in the Congregation, could

not enter France by any possible route (for such is the will of his Royal Highness). The journey would also be dangerous for the Poles, as Germany is crowded with soldiers. "Therefore with the advice of our Assistants to whom I have made all this known as well as our intention to convoke a General Assembly in order to regulate certain points for the welfare of the Congregation, it is thought more prudent to postpone the Assembly, unless the difficulty of traveling be removed.

"I was much gratified to learn the views of all the Visitors of the Provinces; these having likewise judged this Sexennial Assembly unnecessary, we have determined to dispense with it, but to convoke a General Assembly as soon as the condition of the roads guarantee safe traveling. I wished to inform our Houses of this intention, because some Superiors have requested to be notified in due time of this Sexennial Assembly, in order to hold their local, assembly without interrupting their functions."

This General Assembly was not long deferred; Father Jolly announced that it would be held in Paris immediately after Easter, 1692.

The delegates from Italy with their Visitor, Father Terrarossa, Superior in Rome, reached Marseilles by sea; and those from Poland under the government of Father Tarlo, procured passports to Holland and Brussels. The provincial assemblies of France were held, and the deputies with their Visitors arrived in Paris at the appointed time.

A decree of the last General Assembly assigned a distinct rank to the Assistants. Father Jolly was grieved at this measure, regarding it as contrary to the spirit of simplicity of which the Congregation makes special profession.

The Assistants of the General sought at first to maintain the decree in their favor; one of them Father Talec, saying that he had sworn to observe this decree as well all the

others. However, the assembly did not consider this claim well founded. Father Talec was deposed from his office; he saw himself that he would be obliged to give in his resignation. He was also the monitor of the General, but Rev. Father Gouhier, a man of profound learning and recognized even in Paris as such, and possessing the entire confidence of the Superior General, succeeded Father Talec in this latter office, although he was not appointed Assistant. There were then but three Assistants as in former times. It was only in the preceding assembly, that it was judged expedient to add a fourth for foreign countries, and particularly for the Italian Province. At that time, Rev. Thomas Robioli of the House in Rome, was called to Paris to exercise this office; the custom has ever since prevailed. We shall give an abridged report of the decrees of this Assembly.

146. *Various Decrees.*—These were very numerous: in regard to the under-Assistants, it was asked if they should rank in the choir immediately after the Assistant. It was decided that, with the exception of St. Lazare, where for good reasons the under-Assistant ranks immediately after the Assistant, it was necessary to adhere to what had hitherto been observed.

The Assistant who discharges the office of Superior, in case of decease, absence, or serious illness, has not the right to substitute another, should he be unable to attend the provincial assembly: the Constitutions granting this privilege to the Superior only. Should the one deputed in the private assembly to attend the provincial assembly, decline the election, and before or after, refuse to go, a new election cannot be made, on account of the many inconveniences that might result.

Various difficulties regarding offices were examined. The errors of the Quietists were discussed; and in order to testify due respect and obedience towards the Holy See, a

THE ANNALS.

necessary duty on the part of the Congregation, it was ordained that all the members should carefully avoid the late errors and abuses introduced in regard to a new method of mental prayer; renewing, consequently, in its entirety the decree of the last assembly on this subject. If any one is aware that another has acted in opposition to this decree, he will be obliged to inform the General that he may, according as he shall judge prudent, punish the delinquent and even dismiss him from the Company should he prove obstinate.

These decrees of the Assembly are well drawn up, and in good Latin: the work of Father Hébert, then pastor at Versailles who excelled in this language, as admitted by all who have heard him speak in public, and above all, in his sermons: he always preached at Versailles. This Father was suspected by some of favoring the new method of meditation above mentioned; and we know that he was much esteemed by Mgr. Archbishop of Cambrai, who submitted to him his book of the *Maxims of the Saints* before publishing it, with the view of having his opinion. It was found that Father Hébert had given marginal notes opposite to all the points condemned by the Holy See; this serves perfectly to exonerate the pastor of Versailles.

Father Gouhier, in quality of Secretary of the Congregation, signed the decrees of this Assembly; we have spoken above of his learning. He lived very retired, being subject to many infirmities resulting from too close application to study. Father Jolly undertook nothing without his advice; and it was found on the death of the General, that he had named him as one whom he considered best qualified to succeed him: but Father Gouhier died before the General.

147. *After the Assembly: Letter of the Superior General.*

6*

The Assembly which had given much satisfaction to Father Jolly, having completed its labors, the deputies departed. The Poles and Italians went to Marseilles to embark; the former continued their journey through Venice and the Tyrol, because the passage from France to Germany was unsafe, on account of the war between the emperor and the king of France.

The Superior General informed the Houses of the Company of the success of the assembly, by a letter dated May 23, 1692. "God having vouchsafed to shed abundant benedictions upon the Assembly," said he, "it behooves us to return constant and heartfelt thanks. As the object of such assemblies is the advancement of our Congregation in the virtues which compose its spirit, and the correction of defects that have glided into it, the assembly diligently sought the means of attaining this end. This has been done by the advices and decrees I am commissioned to transmit to you, expressing the ardent desire that they be faithfully observed in all the Houses of the Company." Here follow recommendations relative to the observance of some points of Rule, particularly the practice of charity, and certain details concerning the vow of poverty.

148. *Answers of the Superior General to the questions proposed by the Assembly.*—The same assembly, according to the custom of preceding ones, left to the judgment of the General several questions to be answered; he shortly after sent a memorandum of these answers to the Houses of the Company. It had been proposed to refrain from publishing the second volume of the *Manual of Ceremonies*. It had been asked, should the Superior be prevented from attending the provincial assembly, at what time could he substitute a priest: before or after the election of the deputy? etc.

It was answered: that two priests well versed in the Ceremonies, were engaged in preparing the second volume of the *Ceremonies* which would be revised and corrected

by another priest: that the Superior was to appoint a substitute previous to the election of the deputy.—Other answers:

When a House cannot send a delegate to the provincial assembly on account of contagion, or other just hinderances, it is contrary to custom to send thither a priest from another House; but his propositions may be forwarded, observing what is expressed in the Rules of the Superior.

Superiors and Visitors will be changed as frequently as possible.—Establishments in any way foreign to our functions, are not accepted unless they are forced upon us by persons whom we cannot disoblige; nor small establishments with limited resources and heavy expenditures, but beginnings are always attended by difficulties.

It is incumbent on Visitors to enforce the observance of their ordinances. The advices given in the Assembly of 1673, relative to the spiritual exercises of the Community, should be read: also those of the Assembly of 1668, requiring teachers to be uniform in their method of imparting instruction. It is the duty of Superiors to prevent young priests from being overtasked and that of the Visitor to see that the obligations of foundations are fulfilled, and that there be a sufficient number of priests for this purpose: Superiors and the Visitors should provide for the education of the Brothers, to insure proper respect for them.

The Poles in their provincial assemblies proposed the following question: If the plurality of votes cannot decide, may they be dispensed from the obligation of attending the General Assembly on account of the difficulty arising from wars, dangerous traveling, expense, etc.?..We reply: this is not conformed to the Constitutions.

§ 24. Concerning those who enter the Congregation and those who leave it.

149. *Intern Seminaries: Cahors, Toul, and Angers. Studies.*—The Company desired to establish intern seminaries or novitiates in the provinces of Champagne and Poitou. The divers Houses of the provinces were to contribute, according to their means, in defraying the expenses of those already established: this was but reasonable; and for many years past it was regulated at St. Lazare's that each House should furnish yearly a certain amount for the education of youth. We have seen above that an intern seminary was established at Lyons. Some years later, about 1690, another was founded at Cahors, one of the best Houses of the Congregation, belonging to the province of Guyenne, having in this city a University which might attract good subjects. To commence this seminary, two seminarians were sent, one from Paris, the other from Lyons: many gifted laborers have gone forth from this institution. In both Houses a course of studies was adopted for those who go from the seminary to St. Lazare's. Here are taught, as in this first House, Barbay's Philosophy and Grandin's Theology; this author is beyond the suspicion of novelty, interesting and deep; well calculated to form the mind of youth to the sciences. In the House in Rome, the text of St. Thomas is put into the hands of students.

Two other intern seminaries had also been organized: one at Toul for the Province of Champagne, the other at Angers for that of Poitou. As these institutions had not furnished many subjects, the assembly proposed to transfer that of Toul, a small city in Lorraine, to Dijon, a much larger city and consequently, where more students could be secured; however, this plan was not carried out, and both establishments have been suppressed.

150. *Vain pretensions of subjects who had left the Con-*

gregation, regarding the vows.—Some members discontented in their vocation, left the Company: and to appease their conscience in regard to the vows they had made, had recourse either to the authority of bishops, or to the indulgence of Jubilees granted by the Popes on their exaltation to the papacy: the bishops who dispensed these subjects retained them in their diocese and even gave them benefices. Father Lelasseur, previously mentioned, was thus dispensed, and advantageously placed by Mgr. de Lizieux, his bishop; this caused much excitement in the Company. It was feared that such proceedings would gradually undermine it. We have seen from the beginning, that there was much difficulty on the subject of vows; and it was understood that one could not be dispensed from these even in virtue of the Jubilee. However, claims on this subject were renewed on the occasion of the Jubilee granted by Innocent XI., in 1683, on account of the warlike preparations of the Turks for the subjugation of Christendom; in fact, they entered with armed force into Germany and laid siege to Vienna.

It was at this conjuncture, that Father Jolly felt obliged to send out a circular letter to the Company, dated Jan. 2, 1684, in which he says: “Although by the briefs of Alexander VII., September 22, 1655, and Clement X., June 25, 1670, it is stated that our vows are so reserved to the Pope and to the Superior General, that no one else can pretend in any manner or upon any occasion to dispense from them; and that before making these vows, said briefs are given to all the aspirants to read; nevertheless, there are some among us—although the number is small—who thought these vows could be commuted or dispensed in time of the jubilee; founding this opinion upon certain expressions in these bulls which seemed to give some support and coloring to their pretensions. Therefore, to avert the evil that might result from this, we have thought it useful,

on the occasion of the present jubilee, to have said briefs read in each House, and to note most carefully that our Congregation had solicited Pope Clement X. to declare the intention of the Holy See on this point.

“His Holiness having ordered the matter to be examined by the Cardinals of the Congregation of the Council of Trent, and other persons well versed in these matters, replied that no one could validly or lawfully dispense from, or commute our vows in virtue of any jubilee bulls, or other privileges or concessions, unless such were expressly stated. Pope Alexander VII. framed the rule and the law on this subject; Clement X. confirmed it, leaving nothing open to dispute on this point; the intention of the Holy See is made evident by the briefs of these two Popes. This is the declaration of these Sovereign Pontiffs who had full knowledge of what is contained in these clauses of the jubilee bulls, mentioned in our briefs and upon which these discontented members found their claim; hence, it would be against good sense to maintain the contrary; and we have reason to hope that if, as I have suggested, we read these briefs attentively, they will shield us from all error on this point, and prevent one under temptation, from deceiving himself and from misleading an extern confessor who is ignorant of our obligations. Nor can such a one flatter himself in the belief that he is dispensed, whereas, he is as strongly bound after such a dispensation as he was before it.”

151. *Opinion of the Sorbonne regarding the vows.*—Some private individuals renewed the contest and Father Jolly, after the Assembly of 1692, felt it a duty to apply another remedy. Certain persons, perhaps, were of the opinion that in France less importance was attached to the Apostolic briefs thus restricting the power of bishops, and that by degrees a new right might be claimed. The case was then submitted to the Sorbonne: it could not be doubted that the members of this learned body were perfectly ac-

quainted with the customs of France. A remarkable document was obtained, signed by seventeen Doctors, all renowned for learning; pastors, and other proficient in theology: this document was printed and sent to all the Houses of the Company.

It begins with a brief narration of the erection of the Congregation by the bull of the Holy See; speaks of the introduction of simple vows stating the pretensions of certain members; it speaks of the two years preceding the vows, during which time the nature of them is fully explained; and finally, comes to the questions proposed, namely: If a confessor can dispense from these vows in a jubilee, or a bishop when he judges proper; if a subject can ask to be dispensed in order to assist other relatives than a father or a mother; or in case of infirmity, although it is evident that in the Congregation, the sick want for nothing, any more than those in health; can they accept a parish, on the pretext of rendering greater service to the Church than by remaining in the Company: and what should be thought of those who, in making vows would only have uttered them exteriorly without intending to oblige themselves to the fulfilment of them. These were the excuses alleged by those who sought to appease their conscience.

After all this, the memorandum concludes that "a confessor, according to the express terms employed by Popes Alexander VII. and Clement X., cannot dispense from these vows without nullifying the exception of the two vows of chastity and stability mentioned in the jubilee bull: the memorandum confirms confessors in the power to commute other vows reserved to the Pope, which do not require an express mention of the same, as the vow to go to Rome. Moreover, in these bulls there is question only of ordinary simple vows, not of those of a Congregation approved by the Church, and to which such a dispensation would be most destructive.

"Neither can a bishop dispense from these vows, nor commute them; it being unquestionable that the Pope can reserve vows, and does reserve them; this reservation, nevertheless, would be useles, if bishops could thus dispense from them.

"The Congregation of the Mission is subject to the jurisdiction of bishops only in what concerns the exterior functions performed in the Church, not as to its internal government, for which it depends only on the Pope and Superior General, according to the bull of its erection; and it is not to be disputed that the vows regard only this interior direction and discipline."

These Doctors conclude likewise, that "a member who binds himself by these vows, belongs not to himself but to his Community which is as his own mother, who cannot be deprived of her children but in extreme cases: namely, the care of a father or mother; and for this, permission to leave must be asked of those who have power to grant it; and this subject is bound to return when the need is supplied, unless he has obtained an absolute release. Natural right and justice demand that children should assist their father and mother in need; but this does not extend to brothers, sisters, etc.; charity only engages a person to succor these last, in preference to other poor; but this duty is not so binding as to oblige one to leave a Congregation to which he has devoted himself.

"Corporal infirmity is not a lawful reason to leave the Congregation; for it is understood that in the Company no one is ever dismissed on this account; on the contrary, all are convinced that every desirable comfort is procured for them. Nor is it permitted for any one to leave even to accept a parish, for this would be opposed to the vow of stability he has made; nor can it be supposed that what is done in missions for the instruction of the country people, and in seminaries for the perfection of ecclesiastics,

and by other functions, is a less good than that effected by a pastor in his parish: on the contrary, the former is of greater extent and of equal utility. Thus, the idea of doing greater good elsewhere is erroneous; this is ordinarily the effect of inconstancy so natural to the human mind; whereas, the good to be done in a state to which one has given himself by vows, is of obligation, God demands it preferably to all others. When a subject thinks he has special light on this point, he should mistrust himself; the vow of obedience which he has made, does not permit him to follow such lights against the will of his Superior.

"In regard to him who would make the vows exteriorly without intending to oblige himself to the observance of them, he would certainly sin grievously by a lie in a matter of importance; in this case, although the vow is null from a want of intention, yet, as there is essentially a deliberate promise, it must have its effect, just the same as if the evil intention had not existed; consequently, the individual has truly pledged himself to the Congregation which, on its part, is obliged to support him and provide for him in health and in sickness. And, although he would not have contracted an engagement in virtue of the vow he has done so in virtue of the obligation that the Company imposes on itself, of retaining a subject during his whole life, unless he renders himself altogether unworthy. And to pretend the contrary, would destroy the tacit agreement made between the Congregation and its subjects, and reduce a useful and laborious Company that has taken much trouble and incurred heavy expenses in training subjects, to the impossibility of carrying on its functions, for want of members.

"He who pretended to make vows only on condition of being afterwards dispensed by those who are empowered to dispense simple and ordinary vows, would act in opposition to the intention of the Pope. The Church cannot

be deprived of the right of reserving vows to herself; which, however, would be the case if the evil intention of the one who makes them, could destroy the force of the Apostolic briefs so clear on this subject."

These gentlemen conclude their resolution by stating that although the above-mentioned reasons do not authorize a subject of the Company to leave it; yet, if several of these are united, or if the circumstance require it, a dispensation may be granted, but only by the Pope or the General.—This reply is conclusive, we must admit, and it rests upon solid reasons which it is not possible to gainsay.

This memorandum was sent by Father Jolly to all the Houses, in order to strengthen the subjects of the Company in their vocation; he added thereto the following letter, dated March 18, 1695:

"The grief which we have experienced, on seeing subjects, from time to time, leave the Company after having made their vows, prompted us to seek a remedy to this disorder, thereby to prevent as far as possible, young priests and others from deceiving themselves and those whom they might consult in their difficulty, without however, explaining the nature of the vows from which under various pretexts they wish to be dispensed; but the true cause is only inconstancy, or the love of liberty. We deemed it expedient, therefore, to draw up a memorandum wherein we explained everything concerning our vows and laid it before the Doctors of the Sorbonne, together with our briefs, requesting them to give their advice thereupon. This they did in a written document signed by them, I desire that you have it read in the presence of the Community, and even twice in the year, as is done in regard to the decrees of the Assemblies," etc.

‡ 25. Confraternities of Charity and Company of Sisters of Charity.

152. *Brief of Indulgences granted to the Confraternities*

of Charity.—At the same time, Father Jolly sent a brief of Indulgences for the Confraternities of Charity established on the mission. This brief was granted by Our Holy Father, Pope Innocent XII.; it was solicited, in order that each confraternity might not be obliged to ask it individually. “My petition,” says Father Jolly, “was presented to the Pope, January 8, 1695: His Holiness replied briefly, that these Confraternities enjoyed the privileges granted, December 18, 1693, to the hospices of the poor invalids, granting to all ministers and officers what title soever they bear in these hospices or societies established for the relief of the poor, a plenary indulgence on the day of their admission into the said society, with the condition of confession and Communion; moreover, a plenary indulgence at the hour of death to them and to the poor who die in said hospices, provided they have confessed and communicated; or if, unable to do this, they are contrite and invoke with the mouth, or at least in heart, the name of JESUS. Besides this, a like indulgence to those who, in similar disposition, shall visit the chapel or altars of these hospices, or at least, the parish church or some other as shall be designated by the Ordinary, on two festivals of the year, likewise to be appointed by the Ordinary, from the first Vespers until sunset of said day, and pray there for the extension of this work of charity, for peace and union among Christian princes, for the extirpation of heresies, etc.; in fine, to said ministers and officers whenever they assist at the assemblies held for the welfare of their societies, each time, 60 days of remission of penance which would have been enjoined upon them, and which they would have been obliged to perform. Father Jolly adds that the archbishop of Paris had approved what had been done for the parishes of his diocese in which the Confraternity of Charity is established, designating the churches and the feasts for gaining of the indul-

gence; and he hoped that the bishops would do the same: all this being in favor of the sick-poor who are relieved in the parishes by these Confraternities.

153. *Sisters of Charity.—Direction of the Sisters.—Life of Louise de Marillac.—Rules.*—During the long and fruitful Generalship of Father Jolly, the Company of the Sisters of Charity had developed and attained remarkable growth. In June 1674, the new Superior General addressed a circular letter to his Daughters, assuring them of his fatherly devotedness in regard to their Company. He exhorted them, at the same time, to a faithful observance of the Rules: "We have", said he, "put them in a condition to be communicated to you. They have already been sent to the greater number of your Houses, and will soon be forwarded to the establishments still without them. I trust", he adds in conclusion, "that in a short time we shall have it in our power to send you the life of the late Mademoiselle Le Gras, which has been completed and will soon be published. With the blessing of GOD, this will be for you a new subject of joy and encouragement to imitate in the exercise of your holy functions, the virtues of your dear Mother." (*Cir. and Notices*, vol. II. pp. 2, 3.)

Father Jolly collects also, under the form of Memoranda for the Use of Visitors, Confessors, Superioresses, and Officers, the principles which should serve as a foundation, in the choice and direction of subjects admitted into the Company of the Sisters of Charity. The first article indicates the "qualities of body and mind required in those who present themselves for admission into the Community of the Sisters of Charity, Servants of the Sick-Poor of the hospitals and parishes." In a second Memorandum "regarding the direction" of these sisters, he gives to the Missionaries the wisest counsels on the manner of conducting themselves in general, in regard to the sisters; and in particular, when they are sent to visit their Houses, and to

assist them in the exercises of the retreat. These counsels of prudence and charity constitute, as it were, a Directory for the spiritual guidance of the Sisters of Charity. "It is necessary", says the Memorandum, "in order to preserve the sisters in the same spirit, that the Missionaries who direct them, be unanimous, and *uno ore*, adopting the same maxims, practices, and means, in the government of these good sisters." Here follow particular instructions for the confessors of the sisters, and other advices, also a calendar of their Communions.

All these regulations refer to the year 1680. They show with what zeal and solicitude Father Jolly, the second Successor of St. Vincent de Paul, labored for the advancement of his spiritual Daughters, as well as for that of the Missionaries.

The Life of Louise de Marillac of which Father Jolly spoke in 1674, appeared two years later enriched with the approbation of five prelates and five Doctors of Divinity. The author, Rev. Father Gobillon, was himself a member of the Sorbonne and pastor of the parish of St. Lawrence in which the Mother-House of the sisters was situated. Notwithstanding its conciseness, this Life is a very valuable production, especially favorable to the process of the Venerable Foundress, both on account of the personal qualifications of the author, and the documents to which he had access. Hence the Community of the Sisters of Charity had it reprinted several times.

March 16, 1675, the Superior General addressed a new circular to the sisters on the occasion of the Renovation of the Holy Vows. He explains to them the obligations of these vows, pointing out the means of being faithful to them: thus applying himself to continue the work of St. Vincent.

Father Jolly was happily seconded in the government

of the Sisters of Charity, by the priests whom he commissioned successively, to represent him in the guidance of the Community, under the title of Directors of the Sisters. Rev. Louis Dupont, the first he appointed, succeeded Father Gicquel, in 1673, being substituted himself by Father Henry Moreau in 1677. Rev. Louis Serre in 1682, was appointed to this office which he fulfilled until 1688, when he was succeeded by Father Nicholas Talec, who filled the office of Director until the end of Father Jolly's generalship, 1697.

(*Notice of the first companions of St. Vincent*, II. p. 424).

154. *Superioresses of the Company of the Sisters of Charity*.—The sisters who at this epoch were at the head of the Community, applied themselves in concert with Father Jolly, to maintain therein the spirit of St. Vincent, and to extend his divers works. The first to be mentioned is Sister Nicolle Haran who for a long time was sister-servant at Nantes; while on this mission, she offered herself in 1857, for the distant land of Madagascar. She was Superioress of the Company from 1673 to 1676. Sister Mathurine Guérin, with whom we are already acquainted, succeeded her in this office which she had formerly filled, discharging it anew during six years 1676—1682. January 3, 1680, she addressed a circular to the sisters in which she announced that in 1673, Father Jolly "procured many favors for them immediately after his election, through the agency of two of the Fathers...who had come from Italy for said election... One of them was Father Lawrence, Superior of the mission at Turin, who has obtained for us," says Sister Guérin, "two representations of the holy winding-sheet... The other, Father Simon, then Superior of the mission at Rome, obtained indulgences from the Holy See for medals which were distributed by the late Sister Nicolle Haran, at that time Superioress, to whom he kind-

ly sent them with holy relics which we preserve as a precious treasure."

"Moreover, this good Father," she continues, "asked for all the Company the Apostolic Benediction for the hour of death; this was granted by the Holy Father." Sister Guérin then reminds the sisters that although they pray daily for all the needs of the Community, yet, several novenas are made during the course of the year for the same purpose." She enumerates the novenas in use. (*Cir. and Notices*, II., p. 150.)

155. *Exhumation of the body of Mademoiselle Le Gras.* In this same year, April 10, 1680, the exhumation of the body of Mademoiselle Le Gras took place at St. Lawrence, in presence of Rev. Father Gobillon, pastor of St. Lawrence and her biographer; of Father Jolly, Superior General; Father Moreau, Director of the Sisters; Madame de Miramion; Mademoiselle Le Gras, grand-daughter of Louise de Marillac; Sister Mathurine Guérin, Superioress of the Community; the officers: Sisters Susan, assistant, Marie Chesse treasurer, Frances Michau, procuratrix, and Marguerite Chétif, former Superioress. The wooden coffin was opened, and the relics of the servant of GOD were deposited in a leaden coffin, and consigned to the same vault from which they had been taken. A plate was fastened to the coffin with this inscription: "Louise de Marillac, widow of the late Mr. Le Gras, secretary to Queen Mary de Medicis, Foundress and first Superioress of the Sisters of Charity: died March 15, 1660, aged 68 years."

The process of exhumation, commenced at nine o'clock in the evening, and terminated about midnight. (*Louise de Marillac*, Ed. 1886, Vol. I., p. 268.)

156. *New Superioresses.*—*The Cornette adopted universally as the Head-dress of the Sisters of Charity.*—In 1682. Sister Frances Michau, mentioned above as procuratrix, succeeded Sister Guérin as Superioress. She had been in

the House of Hennebont, and after her term of three years as Superioress, she was missioned to Eu. (Cir. II. 390). In 1685, Sister Mathurine Guérin was again elected Superioress of the Company, holding the office for six years, 1685--1691. During this period, an important item in the costume of the sisters was regulated—that of the cornette. Hitherto, the costume of the country people had been more or less adopted. The cornette was a head-dress common in the environs of Paris. Some of the sisters wore it, others, having only the toquois. July 26, 1685, Sister Guérin wrote a circular informing the whole Community “that Father Jolly having been notified of the necessity which the majority of the sisters had of wearing the cornette, on account of the inconvenience they suffered from the excessive cold in winter, and from the heat of the sun in summer, which irregularity we were forced to tolerate for a time, despite the want of uniformity resulting therefrom; some being able to do without it and others not able. Having, therefore, consulted many persons of piety, our Most Honored Father grants permission to all the sisters to wear the cornette.” (Cir. II. p. 150, and *Writings of St. Vincent*, XI. 362).

But the question of the costume did not cause Sister Guérin to lose sight of a far more important matter: the spirit of the Company. January 2, 1687, she addressed a new circular to the sisters, exhorting them to labor to become like to JESUS CHRIST: and to bind “those beautiful letters,” as she says, “of former Superiors; and finally, to address the petition for the vows, to the Superioress.”

157. *Virtues of Sister Mathurine Guérin and Sister Marie Moreau, Superioresses.* At the epoch of her third election to the office of Superioress, GOD, to reward the virtues of Sister Mathurine Guérin, and above all, that lively faith which animated all her actions, granted her

the cure of an inveterate ulcer on the leg from which she had suffered for three years. (Cir. II. 565.)

Sister Marie Moreau was born at Noisy-le-Sec, diocese of Paris, in 1652; she was received into the Company September 8, 1667, and was elected Superioress in 1691. She was a noble soul and successively filled most difficult and responsible positions. Sister Moreau was first sent to Angers to take charge of the hospital of this city, hitherto under the direction of Sister Mathurine Guérin. Later, she was appointed head of the Seminary, and finally was elected treasurer. In all these employments she acquitted herself most faithfully; "and it may be said that her faith and charity drew down the blessings of heaven upon the Community, which, although poor, was greatly increased in numbers," so that the Mother-House required to be enlarged.

Sister Moreau was also appointed to commence the works of the sisters in the Hospital for the Incurables (at present the hospital of Laennec, Rue de Sèvres, near the Mother-House of the Congregation), where she had much to suffer; she was still sister-servant in this hospital when she was elected to the office of Superioress in 1691.

In her circular of January 2, 1694, Sister Moreau reminds the sister-servants of their duty of instructing their companions, giving them many useful advices.

A few days later, January 9, 1694, a saintly Sister of Charity, Sister Marguérite Chétif, first Superioress of the Company after the death of Mademoiselle LeGras, slept sweetly in the Lord.

In 1694, Sister Mathurine Guérin was again elected Superioress, remaining in this office even to the close of Father Jolly's generalship—1697. This was her fourth and last term. Altogether, she was at the head of the Company, twenty-one years. Her mission was truly provi-

dential; and her solicitude in continuing and completing the work of her Holy Foundress—constantly upholding the primitive spirit—never flagged. January 2, 1695, she requests the sisters to read the Rules frequently, and above all, to be faithful to them in all that regards the interior as well as the exterior. From this period, the Superioress of the Company is accustomed to address every year a circular to the sisters on the first of January, and another at the time of the renovation of the vows.

158. *Numerous Vocations among the Sisters.—Extension of their Mother-House.*—The solicitude of the Superioresses successively placed at the head of the Company, was not fruitless; the number of subjects and of establishments rapidly increased. “Subjects came from all parts in such numbers that there was no accommodation for them; the sisters slept everywhere: in the garret, and in all corners and nooks of the house. It was the intention of Superiors at first, to build only an annex; but encouraged by past favors bestowed by GOD, they undertook the construction of all the present additions with the exception of the laundry, the arrangement of Sister Laboue, and the chapel which Sister Jane Chevreau had built. The providence of GOD fully justified the confidence of His Daughters; resources came in every week to pay the workmen and to defray the expense of materials. “It was during Sister Mathurine Guérin’s term of office (about 1680), that the buildings forming the principal portion of the Mother-House, were completed; at the cost, indeed, of many sacrifices and great bodily fatigue. All the sisters lent their aid as far as their duty permitted. Soup was gratuitously furnished to all the workmen, and yet, the sisters were never in want of necessities; the little provision of flour which at most, would serve the Community only one month, did not diminish; it was sufficient for six months. Hence, their confidence in GOD and in the Blessed Virgin, whose statue

had been placed in the corner-stone, was fully justified. One of the hands having fallen from the third story, was supposed to be killed; but he was not in the least injured, and was able to resume his work the next day. In proportion as the building advanced, subjects presented themselves in such numbers that beds could not always be provided for them: at this time there were sixty sisters in the Seminary. These details are taken from the circulars of the Sisters of Charity. (Vol. II. pp. 488, 565, 618, 619.)

The protection of GOD was also manifested a few years later, about 1690, when a fire broke out at night in the laundry, endangering the whole house. Sister Chétif with many of the sisters, after earnestly invoking the help of GOD and of the Blessed Virgin in the chapel, came to the spot where the fire was raging, and giving her scapular to one of the Recollect Fathers who had come to the aid of the sisters, asked him to cast it into the flames in the name of the Holy Trinity and of the Blessed Virgin; this was done and immediately the fire began to slacken reaching no farther than the first floor. After the fire the scapular was found uninjured. Sister Chétif received it with joy and thanksgiving carrying it with her to the grave. (Cir. II. p. 478.)

159. *New Establishments.*—In proportion as vocations increased, new foundations became multiplied. Under Father Jolly's generalship, about 140 new establishments were accepted by the Community of the Sisters of Charity. As all cannot be named, we shall mention some of the most important.

Agen: a Hospital, founded in 1686, by Mgr. Jules Mascaron, bishop of this city from 1679 to 1703.

Alencon: General Hospital and Manufactory.—These establishments were founded in 1676.

In this house is preserved a special remembrance of Sister Barbara Bailly, who after having founded the establish-

ment *des Invalides*, came in 1685, to take charge of the Hospital of Alençon. This house was then in a most dilapidated condition; there were but few apartments for the accommodation of the poor; but ere long Sister Barbara established good order herein, and in less than two years, succeeded in having additions constructed where the poor could be comfortably installed and maintained. Not only did she provide for the temporal condition of the house but also for the spiritual welfare of the same.—The Huguenots had a temple at Alençon; through the instrumentality of Madame de Guise, she obtained the demolition of it, turning its destruction to the profit of her Hospital, demanding for it the revenues together with the materials belonging to the Huguenots. The Board of Managers, composed of ecclesiastics, magistrates, and others, made the government of the Hospital a very difficult task; but the Superioress dealt so skilfully with these gentlemen, that she obtained from them all she desired. This holy Sister of Charity, one of the first of the Company, who may well be styled one of the Mothers, died at Alençon, August 21, 1699, at the age of 71 years, 54 of vocation. (See her beautiful Notice, cir. II. 532.)

In 1682, Father Hénin, the Director of the Sisters, made a visit to Alençon, in the name of Father Jolly; he there found everything in perfect order.

At *Eu* in 1685, the sisters commenced an intern seminary which existed until the revolution. (Cir. II. p. 390).

Paris. Hospital for Incurables.—This establishment was founded in 1634 for the incurable of both sexes. Here towards the end of his life, Mgr. Camus, the friend of St. Francis de Sales, and the director of Mademoiselle Le Gras, previous to St. Vincent de Paul, retired. This prelate died April 25, 1652 and was buried in the church where his tomb still exists. This Hospital being much involved, the administrators applied for sisters to take charge of it.

Sister Marie Moreau, on completing her second term of office as Treasurer, was sent here by her Superiors in 1689. GOD only knows what she had to suffer in this position: she was obliged to dismiss the women who served in the Hospital and who caused her much trouble. Then the officers did not furnish what was necessary for the support of the sisters. Many of the regulations of the House were strangely interpreted: for example, the Hospital was burdened with many life-pensions, which it could not pay; and notwithstanding this, ninety portions were daily given to the extern poor; this charity Sister Moreau thought should be suppressed, that just debts might be paid. But this measure excited a terrible storm against the Superior-ess and the sisters; the beggars followed them with insults, throwing stones at them; but this did not diminish the constancy and meekness of these humble sisters. Two years after the installation of the sisters in this House, Sister Moreau was elected Superioress of the Company, 1691—1694 (Cir. II. p. 621). Finally, everything was satisfactorily organized, and the House became the most important in the Community. The history of this establishment in detail would be of great interest. We shall only state that this Hospital, at present that of Laennec, was served by the Sisters of Charity until nearly the close of the nineteenth century, when the breath of laicization swept them away. It was there, opposite the new St. Lazare's, April 24, 1816, that the venerable Father Hanon, Vicar-General of the Congregation, died, after having fought and suffered to maintain intact the Institution of St. Vincent and of Louise de Marillac.

Paris. Hotel des Invalides. 1676.—In 1671, under the reign and according to the orders of Louis XIV., Louvois, minister of war, had the *Hotel Royal des Invalides* built by the famous Mansard, for the accommodation of sick and wounded soldiers and officers. The Church service of

the Institution, which was also parochial, was confided in 1674 to the Missionaries who were to be twenty in number. Not long after, the Sisters of Charity were called to give their care to the sick or infirm soldiers. Sister Barbara who entered the Company in 1645, was selected to commence this important establishment. Mansard, at the command of Louvois, came to consult her regarding the plan for the infirmaries, which, in fact, they drew up conjointly, such as they are at present, without having undergone any alteration. The number of sisters in this vast establishment was increased to thirty. The order that existed in this House was a subject of admiration to all who visited it.

In 1685, sisters were sent to serve the hospital of the marines, at *Rochefort-sur-Mer*, and the small hospital for female orphans, in 1693. The marine hospital which opened with six sisters soon required twenty; and at the time of the Revolution, as many as thirty-four were employed there.

It 1689, the Duke of Orleans, only brother of king Louis XIV., founded the hospital of *Saint-Cloud*. The year previous, he had established in this place a House of the Priests of the Mission who served the hospital, with the consent of the archbishop of Paris, Mgr. de Harlay who, by an ordinance of June 23, 1689, required that they should present at the collegiate Mass, on the feast of Saint Cloud, a pound candle and a gold crown, by way of indemnity. Letters-patent, dated May 10, 1692, attest that the hospital will be exempt from all taxation. (Leboeuf, *Hist. of Paris and of the diocese.*)—The general hospital of *Saint-Germain-en-Laye* was intrusted to the sisters in 1692.

This enumeration, though incomplete, will suffice to show the extension of the Company of the Sisters of Charity during the Generalship of Father Jolly.

§ 26. Death of Father Jolly.

160. *Decline of Father Jolly.*—The health of the venerable Superior General had become very much enfeebled; on account of the condition of his limbs, together with his advanced age and increasing weakness, he was no longer able to leave the city to assist at the ecclesiastical conferences; Father St. Paul, Assistant, attended in his stead. He could not even preside at the common exercises as he had formerly done. Finally he was obliged to keep his room, and often his bed, his clear mind enabling him thus to govern the Congregation. Prayers were offered in all the Houses of the Company for the restoration of this worthy Superior General. His infirmity was a decline and exhaustion on account of age, rather than a marked illness; hence, there was no remedy.

161. *His Death.*—When, towards the close of his life, Father Jolly was debarred from attending the Community exercises, he performed them in his room, even having reading during his meals. As long as he was able, he said Mass in the chapel of the infirmary; but when he could no longer offer the Holy Sacrifice, he assisted at it, even to the eve of his death which occurred March 26, 1697, the day after the Annunciation of the Blessed Virgin. At nine o'clock in the morning he had a copious hemorrhage; the Holy Viaticum and Extreme Unction were administered. Father St. Paul, Assistant, asked his blessing for the whole Company; Father Jolly gave it. Then Father Durand, made the same request for the Community of the Sisters of Charity of which he was Director. Father Jolly in his agony recited the *De Profundis* in a low voice; during this time, he glanced at the brother who was present, as if to invite him to unite in the prayer. He expired, reciting the *Benedicite omnia opera*, about five o'clock in the evening, and the following day was solemnly interred. Many prelates and other distinguished person-

ages of Paris, who had been acquainted with him, assisted at the obsequies.

The life of this excellent Superior General, who certainly was an honor to the Company by his government, has been written. Upon his tomb is an inscription like that on the tomb of his predecessor; this has not been done for other Superiors-General.

Father Jollys's tomb is opposite to that of St. Vincent.

‡ 27. Rev. Father Faure, Vicar General.

162. *Qualifications of Father Faure.*—From the year 1693, during his retreat, Father Jolly had chosen Father Faure vicar, indicating him also with Father Gouhier as his successor, but the latter died before him. The selection of Father Faure was a matter of surprise in the Congregation; for this Missionary had not been extensively employed in the affairs of the Company nor was he remarkable for extraordinary talent. But Father Jolly, who preferred prudence and solid judgment to all other qualifications, had doubtless recognized both in this good priest. Father Faure was originally from the mountains of Savoy, of an estimable family and was much appreciated by Mgr. Jean d' Aranthon d' Alex, Bishop of Geneva, who died in the odor of sanctity. The bishop had given to Father Faure, when only thirty years of age, one of the best parishes of his diocese, and made him archpriest of the district. However, this good priest, with the reluctant consent of the prelate, gave up his parish, and after making his will as if to depart for a distant land whence he would not return, entered the novitiate of St. Lazare. Father Jolly afterwards appointed him to found the establishment of Sarlat, in Perigord, withdrawing him shortly after to make him Superior and pastor at Fontainebleau, where he was at the death of Father Jolly.

(To be continued.)

CONTENTS: No. 4.

	Page
Indult—For the celebration of Three Masses on Christmas Night in the Chapels of all the Houses of the Sisters of Charity. S. C. R. July 28, 1899. For ten years.....	435

EUROPE.

FRANCE.

Readings for Feasts: Venerable Francis Clet of the Congregation of the Mission (1748-1820).....	437
Château l'Evêque.—Third Sacerdotal Centenary of St. Vincent de Paul. (September 23, 1600.) Abbé Granger.....	448

ENGLAND.

Manchester.—The Catholic Procession of Pentecost Week. Sr. Kelly.	450
---	-----

ITALY.

Naples.—Origin of the Establishments of the Sisters of Charity.....	455
---	-----

POLAND.

Cracow.—Fiftieth Sacerdotal Anniversary of Rev. P. Soubieille, Visitor.....	463
---	-----

TURKEY—MACEDONIA.

Salonica.—The Director of the Mines of Cassandra captured by brigands. Rev. H. Heudre, C. M.....	465
--	-----

ASIA.

CHINA.

Letters of Congratulation from Mr. Pichon, French Minister, and Cardinal Ledochowski, Prefect of the Propaganda, to Mgr. Favier.....	469
Pekin.—Life in China. Rev. J. B. Corset, C. M.....	471

TCHE-KIANG.

Tai-Tcheou.—Trials and storms: Chapels destroyed: Turning-Point in the History of China. Mgr. Reynaud, C. M., Vic. Ap.....	475
--	-----

SYRIA.

Nazareth.—The care of Children and the Sick : Visits to the Villages. Sr. Gavroy.....	477
Akbes.—History of this Mission : Present situation and future prospects. Rev. A. Malaval, C. M.....	479

AFRICA.

ABYSSINIA.

Gouala.—Ras Makonnen. Rev. J. B. Coulbeaux, C. M.....	485
---	-----

SOUTHERN MADAGASCAR.

Farafangana.—Wreck of <i>La Ville de Riposto</i> . Rt. Rev. James Crouzet, C. M. Vic. Ap.....	486
---	-----

CENTRAL AMERICA.

COSTA RICA.

San José.—Labors of our Confreres and abundant fruits resulting therefrom. Mgr. Thiel, C. M.....	492
--	-----

SOUTH AMERICA.

BRAZIL.

Bahia.—Missions in this Diocese. Rev. N..., C. M.....	496
---	-----

OCEANICA.

PHILIPPINE ISLANDS (*Luzon.*)

Manila.—The Hispano-American War. Sr. Chasco.....	500
La Concordia.—Military Hospitals closed : Fifty Sisters and many Confreres return to Spain. Rev. E. Orriols, C. M.....	502
Our Departed : Missionaries : Sisters.....	504
Favors attributed to Ven. Louise de Marillac.....	506
" " " Blessed John Gabriel Perboyre.....	<i>Ibid</i>
Book Notices.....	508

GENERAL HISTORY OF THE CONGREGATION OF THE MISSION.

By Rev. Claude-Joseph LACOUR, C. M.

Book III. Generalship of Very Rev. Edme Jolly.....	513
--	-----